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THE BIBLE CHAMPION

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EDITORIAL

A Peculiar Problem—One Year to Live!

RECENT item in a daily paper presents a problem which suggests contemplation.

In the city of Orange, N. J., is a factory where wrist watches are manufactured. During the World War five young women were employed to paint the radiant dials on wrist watches for the American soldiers in France. In doing this they touched their lips with the radium brushes many times during the day. It is not known whether they were advised *not* to do this or not, but, quoting from the paper:

"It was in 1925 that the death of the French chemist, Demenitroux, aide of Mme. Curie, discoverer of radium, was traced to his laboratory experiments, and the attention of science was thus directed to all who had been in contact with the substance. Examination convinced scientists that the five New Jersey women were doomed. Suits followed which were settled in June, 1928, for $10,000 cash to each, with an additional monthly remittance during their lives. To them $10,000 was a fortune. What would they do with it before the year of grace reached its tragic end? How would they face that year of opulence,—tragically, recklessly, hopefully, dispassionately?"

Well,—one of these five young women, with a love for poetry, secured books from the library and gave herself to reading and writing poetry. Another gave herself to music with a piano-player. Another bought a car with which to make a long trip through Canada. Another, who was married, quarreled with her husband because he quit work in order to enjoy the cash. But the fifth has held on to her job, defying the possibility of an early death.

Each of these young women sought to make the most, according to her ideals, of the few months of life left to them. They had the time and the money, but the *time* was limited —only a few months! As we meditated upon the tragic situation, we could but think of it as an illustration of humanity *at its best!*

We feel sorry for these young women. Why do they not make the most of the few months allotted to them and help their fellows, thousands of whom are needing help? Would that not give them more real satisfaction? Had you been acquainted with these doomed women what would *you* have suggested for them?

But, now, what of *ourselves* as *servants of the Lord?* If we were faced with the fact that we could not live more than a year, what would *we* do? What is the main object of *our* lives? Is it to have a good time? Eat, drink and be merry? Are we occupied only with the material? Obsessed with self? Would we want a piano-player, or an auto, or worldly books with which to while away the precious moments?

Do any of us *know* that we shall live a year, or six months, or a month, or even a day? No! What does the Word of God say? "What your hands find to do, do quickly." "The night cometh, when no man can work!" And what is the greatest achievement for any believer? Stop and think! Is it to be a great artist, or musician, or movie actor, or attorney, or statesman, or merchant, or politician? What example did the Lord Jesus Christ,—God manifest in the flesh—give us? When He came down from Heaven to earth, He took up a *trade*—a world-wide service! What was it? *"He came to seek and to save that which was lost."* (Luke 19:10).

If, then, by God's grace, we have been brought into the light and life of Jesus Christ, what plans should we make for the future? Do we belong to ourselves or do we belong to Him who purchased us with His own precious blood? Have we a deep-seated consciousness that "God keeps books" and that when we pillow our heads at night, the book is closed? That God cannot change that book, nor can we?

The most serious question facing God's children is this: Why does God leave us here? What is His plan for His children? Is it to have church entertainments, social gatherings,

dinners, suppers, a good time, perhaps a little dancing, moving pictures and a dozen other forms of popular entertainment? Certainly, we must earn our daily bread, for that is the Scriptural injunction (2 Thess. 3:10), and we should earnestly seek to get the mind of the Lord in choosing a vocation. Then, too, God's children should be the happiest people in the world, because they have a right and title to Heaven as a free gift through faith in the shed blood of Christ. But church suppers or worldly entertainments can never satisfy the hunger of the soul, either of saint or sinner. *Soul-hunger* needs *soul-food*,—the unerring truth of God and the joy of the Lord which gives strength. (Neh. 8:10).

We cannot think of these five women without sorrow, and we cannot think of a lost world without greater sorrow. We live in Satan's best age. He rules as god of this world. He is the prince of this world and he rules in the bottomless pit where there is weeping and wailing and gnashing of teeth. Who will be responsible for the thousands and tens of thousands of men and women, young and old, who will never have a place in the glory because they have never heard the Gospel story?

Here is an opportunity for every reader to decide upon a real life for Christ. "One soul is worth a world of gold." How did *we* come to be saved? Whom did God use to bring *us* to the cross and into fellowship with our Lord? How will the millions and millions of souls,—hopeless, helpless, existing physically but starving spiritually,—hear the story unless *we* tell it to them?

Let us forget ourselves! Let us think of our Lord and of the lost, and give ourselves to the one joyful, successful, practical service,—having a heart for the lost! Investing our lives for Christ!—*T. C. H.*

Professor Barnes Followed Poor Leaders

AS OUR readers know, Professor Harry Elmer Barnes, of Smith College (a woman's college and noted for its malodorous questionnaire some time ago), made quite a sensation at the New York meeting of the American Association for the Advancement of Science. He was rebuked by Dr. Henry Fairfield Osborn for obtruding a discussion of religion upon a purely scientific meeting. We cannot understand why Dr. Barnes had to lug in an assault on the Bible and Christianity at such a time. It seems that he went out of his way to air his hostility to the Christian religion.

This does not mean that a physical scientist has no right to have convictions on the subject of religion; but we cannot see how the cause of the "Advancement of Science" was promoted by injecting his radical ideas of God and religion.

It is to be noted that, whenever Prof. Barnes speaks of orthodox Christianity, he misrepresents or caricatures it. He has warped and mistaken ideas of what true Christianity is, and it is his own misconceptions that he is fighting and that he pits against science. Instead of making original and independent surveys of Biblical teaching, he goes to the radical Modernists and bolts without question their caricatures of Biblical teaching. Just note the insidious way in which he casts scorn on the Bible. We quote from an article which he contributed to the New York *Times* for Sunday, January 13, 1929. Thus we have his very words:

"Any true scientist must naturally desire to have the scientific view of the universe dominate the outlook of mankind. Hence he is brought immediately into conflict with the Biblical view of the cosmos, God and man. The Bible holds that the earth is the central and pivotal element in the cosmos and far the largest entity of the universe, the other bodies of which are wholly subsidiary to the earth. The Bible interprets God (Yahweh, who was a kind of tribal deity derived from the Kenites by Moses) in a wholly geocentric and anthropomorphic fashion, representing Him as a deity resembling man and governed essentially by human emotions and evaluations. Man is portrayed as a spiritual entity, made in the image of God some six thousand years ago on a pleasant autumn morning at the close of October."

Gentle reader, this is an exact quotation. It is from the deliberate writing of a noted scientist who is supposed to deal with hard and irreversible facts. The scientist, you know, never "guesses"! Yet think of any one being so ill-informed as to represent the Bible as teaching the aforesaid kind of doctrine. Where does the Bible teach that Moses derived his religion from the Kenites? Nowhere! The Bible teaches so clearly that a Sunday School boy or girl knows it, that Moses received his religion from God. The old, shopworn idea of a

few radical critics that Israel borrowed its religion from the Kenites was cast into the ash-heap long ago, even by most of the negative critics themselves, and was rejected by such scholars as Orr, Cave, Keil, Barlett, McKim, Wiener, Moeller, Naville, Kyle, and many others years ago. The Bible nowhere teaches that Yahweh was a "tribal god." That view has also been refuted again and again by competent Biblical scholars.

And where does the Bible teach the geocentric view of the universe? Nowhere! It teaches that "the heavens" were created first, and therefore that the earth is only a small part of the universe. It teaches that this mundane planet is only the "outskirts" of the cosmos. Christ's ascension to the right hand of the Majesty on high indicates clearly that the center of the universe is not the earth, but somewhere "on high." These facts have been presented more than once in this journal. But, of course, you could not expect a "learned" scientist to read the BIBLE CHAMPION! He might learn something that would upset his preconceived notions. He cannot even be expected to study the Bible; so he takes the dictum of the old radical Biblical critics as the final word, and thus is led astray.

Again, where does the Bible teach that God made man "some 6,000 years ago on a pleasant autumn morning," etc.? Nowhere! Archbishop Usher is accused of having made something like that statement (whether he ever did, we do not know, as no book-title or page is ever given); but the Bible does not say so. If Professor Barnes had been read up as to what evangelical scholars today believe and teach, he would have learned that they do not pretend to say just when man was created. The data from the Bible and from nature are not sufficient to warrant any categorical statement.

And where does Professor Barnes get his warped ideas of Biblical teaching? He gets it from Dr. Harry Emerson Fosdick. Evidently he has never read the numerous books and articles in which Fosdick's mistakes (some of them inexcusable and egregious) have been exposed. There is Haldeman's searching exposure. There is our work on *The Doctrines of Modernism*. There are the many articles exposing his fallibility that have appeared in this magazine. But in spite of all these, Barnes cites Fosdick as an authority on the Bible and theology, and on that pitiful ground concludes that science has put the Bible out of commission. But Barnes should himself have been smart enough to correct Fosdick and see his misrepresentations. He quotes his mentor as follows, basing his reason for rejecting the Biblical doctrine of God upon it:

"The pressure of this difficulty is in part explained by the collapse of the old imaginative framework in which our fathers commonly thought of God. What a cosy stage was furnished by the old cosmology, with its flat earth and its close, convenient heaven, on which the religious imagination could picture its gods, their entrances and exits!"

Now, Professor Barnes should have known that these statements do not correctly represent what "our fathers commonly thought of God." Our fathers were no idolaters or polytheists; they did not picture "gods" coming out of heaven and going into heaven. That is what the ancient pagans taught; the religion of the old idolatrous Greeks. But our Christian fathers never held such crude and paganish belief. Thus Dr. Fosdick actually represented the old Greek mythology as the faith of "our fathers." And, behold! Barnes bolted Fosdick!

To prove that Dr. Fosdick got Biblical doctrine and Greek mythology mixed up, read the rest of the quotation from him, and see how he caricatures and scoffs at some of the most beautiful teachings of the Bible. He actually commits what we feel to be sacrilege—makes sport of the resurrection of Christ, His ascension to the right hand of God, and "His return upon the clouds by the same route He went." See how he casts innuendo on the beautiful saying of the angel after the disciples had seen Jesus ascend into the heavens. And yet this man stands today in what was once dedicated as a Christian pulpit!

But it seems a pity to use time and space in exposing such childish misrepresentations by men who show no evidence of ever having made a thorough study of the Bible or of scientific theology. What, now, does Professor Barnes propose as his revised conception of religion and as a substitute for the Christian system. We shall quote directly from him:

"In the place of this old theological scheme of things the scientist would substitute: (1) The contemporary astro-physical view of the infinite extent and complexity of the cosmos; (2) The insignificance of our planet in time and space; (3) The relative unimportance of man in cosmic perspective as the recently arrived and temporarily ascendant bio-chemical entity inhabiting our infinitesimal planet; (4) the necessity of adopting a secular outlook in our search for knowledge and human improvement."

Would not that be a great religion and phi-

losophy? Brother reader, suppose you go into a home where a loved one has passed away, think how much comfort it would give the weeping relatives for you to discourse on the smallness of the earth and "relative unimportance of man"! No; take the advice of one who has had much experience of life, and stick to the old gospel, which tells you this consoling and thrilling truth: "In my Father's house are many mansions; if it were not so, I would have told you."

And what conception of God does Professor Barnes propose to put in the place of the Biblical doctrine of a good, holy and redeeming God? He says:

"It would seem, then, that the honest scientist must assert: (1) That science and scholarship have completely discredited Yahweh, and (2) that science makes more and more apparent the probable futility of the quest for God in the light of our contemporary cosmic perspective." Then he says that he himself inclines to belief in "a cosmic God," whatever that may mean; but he adds that "he is candid enough to admit that this is merely an opinion which is, in all probability, a rationalization of the vestiges of his youthful theism." "At any rate," he pursues, "this benevolent theory of the reasonable probability of a cosmic God is something quite different from the assured capacity actually to know God in the new perspective."

So he voices his sage conclusion in this wise: "The only credible scientific attitude toward God, then, is that of the agnostic, who neither affirms nor denies the existence of God, and who recognizes that the atheist who denies God and the theist who affirms His existence and describes His attributes, are alike victims of dogmatic gestures and wish-fulfilment."

And so Professor Barnes lands himself in the old agnosticism of Huxley and Spencer. And this agnosticism he proposes as a substitute for the Christian conception of a loving and redeeming God, who calls Himself our "Father in heaven." Do Professor Barnes and his school prefer to look upon this universe as a vast machine without any Supreme Intelligence to uphold and guide it? Would that view give to mankind a wholesome and helpful religion? We would like to ask these agnostical gentlemen whether they would want to get into an automobile and ride down the steep, winding road on the side of Pike's Peak with no one at the wheel of the machine. If a common automobile needs an intelligent personality at the wheel, how much more the great machine of the universe!

It is amazing how easily the spiritually unenlightened mind can be satisfied. It seems to be able to subsist on a very meager diet. For example, Dr. Barnes quotes with approval and with real gusto the following statement by Max Otto as an adequate religion by which to guide one's life:

> Accept the stern condition of being physically alone in all the reach of space and time, that we may then, with new zest, enter the warm valley of earthly existence—warm with human impulse, aspiration and affection, warm with the inconquerable thing called life; turn from the recognition of our cosmic isolation to a new sense of human togetherness, and so discover in a growing human solidarity, in a progressively ennobled humanity, in an increasing joy in living, the goal we have all along blindly sought, and build on earth that fair city we have looked for in a compensatory world beyond.

To all doubters we would say, in the kindest tone we can command, that Max Otto's religion is a very inadequate one. All that is good about it is included in the Christian system of truth and religion, as any one knows who is acquainted with the Bible; while Christianity adds to it the basis of all "togetherness," of all kindly impulse and good will, namely, the fact of a God who is a Creator, Preserver and Redeemer of the universe, and who will eventually guide it to a glorious destiny. The religion of Otto and Barnes is too narrow and short-visioned; it makes provision, such as it is, only for this mundane life, which will soon be over for all of us. The religion of the Bible is much broader, for it gives promise of both the present life and the life to come (I Tim. 4:8).—*L. S. K.*

I want you to know that the Champion has been a great factor in my life in keeping me aggressively fundamental in my teaching, preaching, and writing. I find it very useful in adjusting myself properly to the situation in the church today. I am a member of the faculty of a Bible Institute, have occasion to preach, and write weekly articles for church publications, in all of which I find the Champion a constant store of ammunition for the battle.—K. S. Wuest, D.D.

The Duty of Setting a Good Example

THAT Christ and His disciples imposed such an obligation upon us is obvious to the most casual reader of the New Testament. To cite all the Scriptural passages that point to this duty would doubtless fill this page.

It is not difficult to understand why such frequent and urgent mention should be made of this duty. The salutary effect of those who adorn the gospel by their lives cannot be called into question. The Christian is a witness; hence must not be inarticulate. His witness-bearing, however, will be largely ineffective unless it is supported and confirmed by what he is and does. It is hardly too much to say that the spread of the Christian religion depends not so much on the wisdom and eloquence of its advocates as upon the purity and integrity and unselfishness and godliness of those who call themselves Christians.

We who say we are Christ's are either its worst foes or its best friends. If we say we are Christ's and yet do not live the Christ life; if we say we have been redeemed and yet remain the slaves of sin; if we say we have the mind of Christ and yet exhibit no elevation of thought, no purity of conduct, no loftiness of aspiration above the world around us and in the midst of which we live; then, we are hinderers of the coming of the kingdom and may be greater hinderers than those who are open and avowed enemies of Christianity. It is no doubt true that the inconsistencies or even the hypocrisies of professed Christians excuses no man for neglecting the Christ. Men are individually responsible to God and, regardless of what others may say or do, each and all are under an inescapable obligation to obey the heavenly vision. None the less, those who deny in act what they affirm in word are treasuring up for themselves wrath against the day of wrath, because in some degree at least the Christ speaks to them saying: "Woe unto you hypocrites! For you shut up the kingdom of heaven against men; for ye enter not in yourselves; neither suffer ye those to enter who would otherwise enter."

If, however, we confess Christ in deed as well as word, we are among those who are doing most to commend Christianity to the world. The lives of such are at once a stinging rebuke to the world's sin and a powerful appeal to that same world to forsake its sin and live for what is highest and best. It is in the lives of such Christian men and women that is to be found the argument for Christianity that no man can answer and, what is even more important, that no man can altogether resist. Even those who question the validity of the rational and historical arguments for Christianity are unable to deny that "the argument of a consistent and beautiful life is unanswerable." Men may persuade themselves that they have given a naturalistic explanation of the Christian creed, but they will not be able to be indifferent to Christianity as long as they are unable to give a naturalistic explanation of the Christian life.

In view of such consideration, it would be strange if the duty of setting a good example was not stressed in the Scriptures. Whether they will or no, there is a true sense in which Christians are the world's Bible. Even those who never read the written Word, and who rarely, if ever, enter a genuinely Christian church, observe and interpret the lives of those who profess to derive their inspiration from such sources. As a result, their notion of Christianity and the Church is determined by what they see in those who call themselves Christians. It may be a solemn thought, but it is nevertheless a true one that we are not mere individuals, isolated units who live and die unto themselves, without exerting any real influence over the lives and destinies of others. On the contrary, whether we will or no, we are centers of influence from which go forth energies that bless or curse those with whom we come into contact. Our lives either attract or repel; either lead men to think that Christ can be treated with indifference or that in His hands are the issues of life.

It is not merely those who say and do not who set a bad example. That is also true of those who do, but say not. We have no more right to represent ourselves as worse than we really are than to represent ourselves as better than we really are. We are quick to recognize hypocrisy in those who represent themselves as better than they know themselves to be, but we are slow to recognize hypocrisy in those who pose as worse than they know themselves to be. There may be as much hypocrisy in the unchurched Christian as in the inconsistent church member. A man should have the courage and sincerity to confess before the world that which he believes in his heart.

To speak of the duty of setting a good example is not to imply that we should ever do anything merely for the sake of setting an example. We should never say, for instance, that a minister or elder should do or abstain from doing anything simply for the sake of in-

fluencing others. The primary consideration should always be the rightness or wrongness of the thing in itself, or under the circumstances. If a thing is right in itself, it is difficult to see how any one can set a bad example by doing it, except as it may work injury to a weak brother; if it is wrong in itself, it is equally difficult to see how one can set a good example while doing it. In other words, while we should be good and do good not only for our own sakes, but also for the sakes of others, we should not do what we do not consider ourselves under obligation to do, or say what we do not really believe, for the sake of influencing others. For when we do that, we place ourselves alongside the pharisees who prayed simply to set the people an example.—*D. S. K.*

As to Theology and Science

A writer in a recent number of *The Outlook and Independent* (Oct. 24, 1928) offers the following offhand remarks:

> Since the rise of modern science there has been an almost continuous warfare between scientists and theologians. And the victories have been with the scientists. Again and again the theologians have chosen to make their stand and have been completely defeated. The earth is not the center of the universe; the higher criticism does give truth about the Scriptures; man is biologically related to the animals. All this and much more the reasonably well educated man of today believes and believes because science tells him so. Theology has fallen into disrepute.

The reeling off of such undiscriminating statements is most misleading, and is adapted to do much harm. If we turn the X-ray upon them a moment, we will see errors galore in only a few brief sentences.

It is not true historically that "there has been an almost continuous warfare between scientists and theologians." The statement lacks accuracy and discrimination. It also reveals a lack of knowledge of the exact data. It should be qualified by the statement that such a warfare has existed between *some* theologians and *some* scientists. But there have always been some theologians and some scientists who have been in agreement. So it is today. There are many theologians today, and they are of the most evangelical school, who are lovers of true science; who are glad to accept any fact that science has established.

There are also a good many liberalistic theologians who are in agreement with some of the unproved hypotheses of some of the scientists. But true Biblical theology does not accept these unproved speculations as factual, because that would be doing a wrong, not only to theology, but also to science itself. Men who today are making dogmatic assertions about unproved theories in the name of science are clogging the progress of science itself, because they have the closed mind toward anything that does not accord with their theories.

The above-cited writer is no more discerning in his next remark: "And the victories have been with the scientists." He should say "*some* of the victories." How often have the scientists been mistaken! They certainly are far from infallible. As has been said so often in these columns, practically all the scientists up to the time of Copernicus accepted the old Ptolemaic theory of the universe, and many of them violently opposed that astronomer's views; but the scientists have had to reverse their former position and accept the heliocentric view. So it has occurred many times in the history of the world. Once the nebular hypothesis was all the vogue; now it is practically thrown into the discard. Any one who would have doubted it forty years ago would have been scoffed at as "ignorant of science." Darwin's natural selection as the adequate explanation of the origin of species is accepted by very few present-day scientists; yet at one time only "ignoramuses" (!) refused to believe it.

Even in this very article the writer throws away his assertion that science has always been victorious over theology, for he says: "The mood of science is changing. The old dogmatism is disappearing. There is a growing friendliness toward religion on the part of scientists to match the obviously growing friendliness of theologians toward science."

The rest of the article shows that there is a tendency of scientists today to come back to the position of the theologians and to believe, not only in God, but also that "Jesus shows us the true character of the administration of the universe." Also that there is a place for prayer and communion with God. So, after all, the theologians have not always been the defeated party. The very fact that a writer so flatly contradicts himself in a brief article proves that he has not given enough thought to his thesis, but writes in too loose and offhand a way.

Other statements quoted above are also vulnerable. The writer says: "The earth is not the center of the universe." Well, the Bible says so too: "By His Spirit the heavens are garnished; His hand hath pierced the swift ser-

pent (probably the name of a constellation); lo, these are but the outskirts of His ways; and how small a whisper of Him do we hear" (Job 26:13,14; Amer. Rev.).

This means that even the visible heavens are but the outskirts of His ways; therefore the earth cannot be the center of the universe. Moreover, the throne of God is always represented as above the earth. Christ ascended to the right hand of the Majesty on high. Thus the central place of power cannot be on the earth, which is only on the "outskirts" of the universe. Yes, our little mundane sphere belongs only to the suburbs of the City of God.

"The higher criticism does give the truth about the Scriptures," dogmatizes the writer of the above-quoted paragraph. The statement proves only one thing—that the writer is not read up on the question. Then he adds: "Man is biologically related to the animals." More dogmatism! Look at the list of anti-evolution books that have been written for proofs that the author is not well posted. Where is there any evidence that animals are evolving into men? Nowhere. Then, if they do not do so now, they never did, for they have a better chance now than ever in the history of the world.—*L. S. K.*

The Winona School of Theology

WE ARE in receipt of the prospectus of the 1929 session of this School of Theology. It is interdenominational, evangelically orthodox, and is conducted unselfishly. It is the result of a conviction that there should be functioning in the great Middle West, during the summer season while the regular seminaries are closed, a high-standard, interdenominational, evangelical School of Theology, where ministers, teachers, students, Sunday School workers and laymen, who are engaged during the regular school year, may study under the direction of the strongest faculty available from among the outstanding professors of the Evangelical Theological Schools of the land.

The growth of the School from year to year, especially that of last year when an increase of 40% was registered over 1927 with twenty denominations and seventeen states and Canada represented, proves the necessity for Winona School of Theology.

It affords opportunities for Students to acquire extra credits to speed up their preparation. For Students to make up needed credits. For Ministers who began their active work before completing their preparation, to complete the same during summer vacations. For Pastors to renew their habits of systematic study, to receive inspiration and obtain help in relation to present day, critical problems. For Teachers, employed during the regular school year, to earn credits toward higher degrees. For Missionaries to devote parts of furloughs to profitable study. For Sunday School Teachers to receive equipment for better service.

Study at Winona affords opportunity to live very largely in God's great out-of-doors, and to be very near to nature.

Wholesome recreations of all kinds are possible at Winona, such as boating, bathing, tennis, roque, riding and hiking.

Dr. Biederwolf, through whose wise foresight the school has been organized and conducted, has the general oversight. As director, he has associated with himself a strong staff of executives and teachers—an organization which guarantees permanency and efficiency. Dr. Biederwolf is a Contributing Editor of the CHAMPION. In an early number we will begin the first of a series of ten articles by Dr. Biederwolf on "Ten Reasons Why I Know the Bible is the Word of God."

Professor J. A. Huffman, B. D., D. D., has charge of the work of the institution, including curriculum, instruction and credits. His training and experience as an educator eminently qualify him for this position. Dr. Huffman also is one of our Contributing Editors.

Our own dear Dr. Keyser, of Hamma Divinity School, will conduct a course in Christian Doctrine during the first semester. The course covers the subjects of Pneumatology and Eschatology. There are two recitations each day. Two and one-half term hours of credit are given for the completion of the course.

Professor J. E. Kuizenga, president of Western Theological Seminary, will give a course in Religious Psychology during the first semester.

Dr. Melvin G. Kyle, president of Xenia Theological Seminary, will give a course in Old Testament History during the second semester, covering the period from the Patriarchs to the Judges.

Dr. Geo. L. Robinson, of the Presbyterian Theological Seminary (McCormick), will give a course in Old Testament Literature, covering

the Poetic Books of the O. T., except the Psalms.

Dr. Robert H. Glover, Assistant Home Director of the China Inland Mission, will give a course in the History of Missions during the first semester.

Matriculation fee (either one or both semesters), $5.00. Tuition fee, per semester, $8.00. Tuition fee for both semesters, paid at opening of first semester, $15.00. Note: An additional fee of $1.00 is made for late registrations.

Room and board may be had at reasonable rates. There are the usual facilities for light housekeeping for those who desire.

Persons who desire to attend classes for the benefit and inspiration derived, but do not desire to participate in the discussions and take examinations, most of the courses are open to these, provided they matriculate, paying the matriculation fee (only). Professors recognize such as "auditors." The Daily Popular Hour at 2:00 is addressed by various members of the faculty.

The great Winona Bible Conference will be held from Aug. 16 to 25. The very best speakers from America and abroad have been secured for the Program.

From July 1 to Aug. 11, covering a period of six weeks, Winona's Chautauqua will be held. The management employs only high-grade talent. This is recognized as one of the outstanding chautauquas in America.

DePauw University School of Music will conduct an eight and a half weeks course of music during June and July. Courses leading to degrees and toward licenses for teaching music in the public schools will be offered.

The School of Sacred Music, three weeks in month of August, is under the direction of Mr. Homer Rodeheaver and his staff of Instructors.

It is planned to conduct, regularly, throughout the session of the School of Theology, a school of prayer. An appropriate hour is arranged and at least one meeting is held each week, at which time the leader, usually the Dean, conducts a study relative to the ministry of prayer, and some time is devoted to prayer, itself.

A prospectus may be had by addressing the Dean, Dr. J. A. Huffman, 302 Morton Boulevard, Marion, Indiana.—*F. J. B.*

Creating More Conflict

NO MAN has caused more discord in the church in recent times than has Dr. Harry Emerson Fosdick. He seems to be fated to be the proverbial "bone of contention." First, he threw the Presbyterian Church into an uproar by insisting on preaching in a Presbyterian pulpit long after he knew that he did not accept the Presbyterian doctrines; yes, long after he knew he was sapping many of its fundamental principles and beliefs. Then he injected controversy into the Baptist Church by teaching un-Baptist doctrines even while holding on to a prominent Baptist Church and pulpit. Now the Methodists are having a Fosdickian flareup.

Some time ago the Philadelphia Preachers' Meeting passed a resolution requesting the editor of the *Epworth Herald,* the Methodist young people's paper, to refrain from publishing contributions from Dr. Fosdick. That editor of a Methodist young people's periodical had published an article written for it from the pen of the arch-heretic. To this procedure the Philadelphia ministers objected. This they had a right to do, and, indeed, were under obligation to do, if they were at all solicitous for the well-being of the young people of their church.

Yet the editors of *Zion's Herald and the Pittsburgh Advocate,* both supposedly and professedly Methodist papers, treated the action of the Philadelphia preachers with ribaldry. Moreover, fifty-five Modernists, also professing to be Methodists, signed a protest against the action of the meeting. It reads as follows:

"Although not subscribing to all that Dr. Fosdick writes, yet we highly esteem his spirit, his character, and his many prophetic utterances, which we believe are more inspirational than harmful; and we deplore any action by a group of preachers which reflects upon Dr. Fosdick's loyalty to the Lord Jesus Christ."

This statement by a group of ministers belonging to an evangelical denomination cries out in clamant tones for comment. Have the authors and signers of this pronouncement read Dr. Fosdick's recent utterances with conscientious and discriminating care? They say they highly esteem his spirit and character. Is it the right kind of a spirit to go through the Bible and cut out large parts of it as "outmoded categories"? Is it the right kind of a spirit, making for the right kind of character,

for a man to get his living from an orthodox church and at the same time publically repudiate many of its most treasured principles and doctrines? Does the "new" and "modernistic" morality commend that kind of ethics? Surely the aforesaid protestants ought to reconsider their action.

They think that Dr. Fosdick's "prophetic utterances" are "more inspirational than harmful." Ah! but they ought not to be at all harmful! The comparative degree in that statement is a decided "give-away." It means that some of Dr. Fosdick's "prophetic utterances" are harmful, although more of them are "inspirational"!

And what shall be said about their statement about "Dr. Fosdick's loyalty to the Lord Jesus Christ"? But Christ never rejected any portion of the Old Testament, but cited it as authority again and again. Fosdick rejects large parts of it, and treats them as myths and legends and outworn "categories." Passage after passage might be quoted from his writings to prove this assertion.

Our Lord never repudiated a single Old Testament miracle. Fosdick has no use for any of them. Christ lived in an atmosphere of the supernatural, performed miracles Himself, and appealed to His works as a proof of His having been sent into the world as the Saviour. But note this from Fosdick's *The Modern Use of the Bible* (p. 163): "Nevertheless, we do not accept Biblical narratives of the miraculous as an act of faith. We do it, if we do it at all, because we are historically convinced. Approaching the Bible so, there are narratives of miracles there which I do not believe." This is an exact quotation. Then he goes on to mention quite a number of Biblical miracles which he does not accept, among them the following: the bears that destroyed the mocking children in Elisha's day; the axe-head that was caused to swim; the sun and moon standing still; the plagues of Egypt; "the magic fall of Jericho's walls;" "the amazing tales of Elijah and Elisha;" the coin found in the fish's mouth to pay the temple tax; Christ's walking on the water; "blasting a tree with a curse." Then he adds (p. 164): "Certainly I find some of the miracle-narratives of Scripture incredible. Others puzzle me. I am not sure about them." Among these he cites "the story of the miraculous draft of fishes;" "the physical aspects of the resurrection of Christ;" "eating fish after His resurrection;" "passing through closed doors;" "offering His hands and feet to the inquiring touch of Thomas." On pp. 145-148 he tries to discredit many of the other miracles of the New Testament, especially those of the four gospels.

Now, is all this rejection of the miraculous elements in the Old and New Testaments to be called "loyalty to the Lord Jesus Christ," who endorsed those of the Old Testament and performed directly those of the New Testament and then appealed to them as a badge of His supernatural character and power?

On pp. 100-102, 119 and 123 Fosdick says that the New Testament ideas of "body-souls", of angels, of demons, of resurrection, and a judgment day were derived from Zoroastrianism. Christ taught that He received His doctrine directly from the Father (John 12:50; 5:30; 8:28-38; 15:15). Should Dr. Fosdick be commended for his "loyalty to the Lord Jesus Christ"?

Read this (pp. 212, 213): "Messiah, Logos and Kurios are categories in which the New Testament habitually conceives Jesus, but they are not our categories." Yet Christ said to the woman at the well, when she spoke of the Messiah, "I that speak unto thee am He" (John 4:26). As to Kurios, meaning Lord, Christ said to His apostles, "Ye call me Master and Lord: and ye say well; for so I am" (John 13:13). As for the Logos doctrine, St. John said, "And the Logos became flesh and dwelt among us, and we beheld His glory" (John 1:14).

Fosdick says (p. 45): "In the Bible immortality is associated with the resurrection of the body; among us immortality is conceived as escape from the body." But our Lord promised that He would raise all men from the dead at the last day. Fosdick cannot believe in demons (pp. 44, 45). Our Lord said to the demons who were dwelling in a certain man, "Come out of him." Fosdick has much doubt about angels and says that the Jews—and this would include Christ—got the doctrine of angels from the Zoroastrians. The Bible says, "And, behold, angels came and ministered unto Him" (Matt. 4:11). Jesus said: "Thinkest thou that I cannot now pray to the Father, and He shall presently give me more than twelve legions of angels" (Matt. 26:53)?

The serious question now is whether the fifty-five belauders of Fosdick are loyal to the principles and doctrines of the church to which they profess to belong. The confession of the Methodist church binds its clerical members to the Bible as the authoritative Word of God, to the Christ of the prophetic and apostolic Scriptures, to the doctrine of the Trinity as confessed in the Nicene Creed (but see Fos-

dick, pp. 188, 189); in short, the whole Biblical system of doctrine.

Of course, Dr. Fosdick may be said to be "loyal" to the Christ of his own making and devising and evolving, but we have no fear in saying that he is *not* loyal to the Christ of the prophetic and apostolic Scriptures; the Christ who was born of the Virgin Mary; who performed miracles to certify His supernatural character; who died a substitutional death on Calvary's cross to make expiation for the sins of the world; who rose from the dead on the third day, and "showed Himself alive by many infallible proofs;" who ascended to the right hand of the Majesty on High, and "who ever liveth to make intercession for us." And it is the Christ of the Bible, and not some humanly concocted being, who is accepted by the Methodist Church when she is loyal to her basic and historic confession of faith.—*L. S. K.*

* * *

Notes and Comments

Can the Various Religions be Co-ordinated?

At present there seems to be a desire on the part of many liberalists to merge into one the various religions of the world. They have evidently drifted so far away from real Biblical Christianity that they cannot discern and appreciate its uniqueness. The inevitable effect of accepting the theory of evolution is to blot out all differentiæ and merge everything together. So they treat religion. But an article by Professor H. M. Tipsword, D.D., of Des Moines University, in the *Moody Bible Institute Monthly* shows that such co-ordination is impossible, because things that are unlike cannot be made alike nor merged into one. For example, "polytheism and monotheism cannot be co-ordinated. Belief in many gods and attachment to idols cannot be harmonized with belief in one personal God and love for Him."

What the Bible Teaches on the Subject.

It would appear that the people who are obsessed with the merging idea have forgotten to consult the Bible and its teaching on the subject. The Bible does not seem to figure very much in any of their plans and projects. They evidently forget even the First Commandment of the Decalogue, which says (it may be well to quote it to them, familiar as it is to most people): "I am the Lord thy God; thou shalt have no other gods before me." Then Paul said some pointed things on the subject: "What agreement hath the temple of God with idols?" Another Biblical writer says pointedly: "Can two walk together except they be agreed?" Look into the basic principles of any of the ethnic religions, and see whether they have enough similarity to Christianity to permit of a conjunction with it. Could any one reconcile the doctrines of transmigration and final re-absorption in Hinduism with the doctrines of Christianity which are diametrically opposite? Surely not.

Being Where One Belongs.

We are pleased to quote something pertinent from Dr. A. T. Robertson's latest book, *Paul and the Intellectuals,* which is a study of Paul's letter to the Colossians. In this epistle Paul corrects the Gnostic heresy of his time which stumbled at the doctrine of the deity of our Lord. Says Dr. Robertson: "The issue is with us today. . . Now, as then, men have the privilege of denying the deity of Christ. But they should not pass as Trinitarians, nor should they occupy pulpits or professorships as Trinitarians and teach Unitarian doctrine. There is no dodging the issue." Dr. Robertson's book is a forceful apologetic for the doctrine that Jesus Christ is "very God of very God." It is a convincing refutation of the position of the so-called "Intellectuals"—otherwise the insurgent Gnostics—of our own time.

Which View Produces Egotism?

In one of his writings Dr. William K. Gregory, curator of comparative anatomy and ichthyology at the American Museum of Natural History, New York, makes this statement: "The natural egotism of man made him easily credulous of the story that the first man, although made from the dust of the ground, was also created perfect in the image of God." Dr. Gregory teaches "that man has struggled upward to his present estate from less intelligent animals." Now, we hold that the latter view comes from egotism to a far greater extent than does the former. For if man got where he is by his own efforts, he is warranted in bragging about it and "patting himself on the back;" whereas, if he was created by an all-wise God, he has nothing to boast of in himself, but should give all the praise to his Creator.

Evolution Goes Back on Itself.

It is man's "natural egotism" that makes him think he was originally created in the divine image, says Gregory. Ah! but that "natural egotism" is the result of natural evolution, according to the same oracle. But in that case

evolution overreached itself and made man believe a falsehood. And now evolution must go back on its own product, and confess that it made a mistake in evolving man into an egotist. It must undo its bad work, and try to rid him of his false pride by telling him that he emerged from an animal. And, besides, evolution has made a large part of the human family religious; but here again it must correct its error by telling them that there is no truth in religion at all; it is all a delusion, caused by the blundering work of evolution!

A Merry Debate.

At this writing (the middle of January) a vigorous controversy is going on among the scientists over religion and science. Professor Harry Elmer Barnes, of Smith College, injected some drastic criticisms of religion into the meeting of the American Association for the Advancement of Science. Although his specialty is physical science, he felt himself competent to pronounce adverse judgment on some questions of theology. He even said that the idea of heavenly rewards must be thrown into the discards. Professor Barnes was sharply criticised by Henry Fairfield Osborn for what he called the "unwarranted intrusion" of such a topic in a scientific assembly. Professor Gregory agreed with Osborn in thinking the attack was out of place. Dr. William P. Montague, professor of philosophy in Columbia University, defended Barnes. Many others are taking part in the debate pro and con. Certainly some of the scientific gentry know a lot about religion and theology! The only trouble is, they know "so many things that ain't so," as a certain wag once put it.

A Scoffer Contradicts Himself.

A Unitarian preacher in Cleveland, Ohio, by name Dilworth Lupton, got himself in the newspaper by attacking orthodox Christianity. He talked about "bigotry, the arch-enemy of untrammeled thought," and said that it "could be offset only by the spirit of liberalism." Then he added: "The anti-evolution movement bears evidence of a great wave of mass religious bigotry." Is such language the mark of a truly liberal mind? Is it not rather the symptom of a bigoted and intolerant mind? Afterward Mr. Lupton himself says: "The first task of the liberal, however, is to develop a free spirit within him. He must learn to understand sympathetically those whose ideas differ from his own." Yes, but how does that tally with calling people "bigots"? The scoffer would better take his own medicine.

Medical Science and Religion.

At the above-named conference one of the learned doctors read a paper on "Medical Science *versus* Religion." To this charge a sensible correspondent of the New York *World* replied: "This statement would be correct if modified to read, 'Revolutionary Science Versus Religion.' As it stands, it is grossly inaccurate, for medical science is not opposed to religion, nor is religion opposed to medical science. To substantiate this contention I would cite Pasteur, whose entire life was a vivid demonstration of the fact that medical science and religion are not contradictory terms, since he appreciated the necessity of being loyal to both. I see no necessity in supplanting theology by mental hygiene."

More "Scientific" Guessing.

Pastmasters of wild speculation are the evolutionists. In the New York *Journal* we read an article on "A Beast of Long Ago." Its fossil remains were found in Great Britain, and it is known as the Ichthyasaur. Say the speculative scientists, "It waited 150 million years to be found"—that is, it lived, swarmed, brought forth and flourished 150 million years ago. Scientists "prove" this, says the *Journal* writer. It is a long way to go back to be able to "prove" just what took place; yet it is asserted with papistic "authority" as the dictum of verified science! We are glad Christian people have too much humility to pronounce such *ex cathedra* judgments. If they did, they surely would be called "bigots."

This is Pitiful.

Professor John A. Faulkner, D.D., of Drew Theological Seminary, Madison, N. J., gives us the following pitiful information in his book, *The Value of Church History* (p. 46): "I have heard of a theological school where the students leave the classroom in tears because their faith has been shattered or insulted or grieved by what their professors have said." Has a theological school ever been established in this country to do that? Not one—at least, none by any of the evangelical denominations. Then the shatterers of faith are interlopers and buccaneers.

This is from the Same Evangelical Teacher.

Referring to certain textbooks used in some seminaries, Dr. Faulkner says: "Our young preachers thus get an emasculated theology that would make our Mehodist fathers turn in their graves, though they will get it in so beau-

tiful a spirit that they will, almost without knowing it, substitute modern subjectivism for those verities as old as Christ and Paul which made the Protestant church." This is quoted from the book cited above (p. 24).

The Professors to Blame.

In a previous number of this magazine we took the position that the profesors in our colleges, universities and seminaries are largely to blame for the disturbance of faith among the young students under their tutelage. Our contention is confirmed by the revelation in Dr. James A. Leuba's book, *The Belief in God and Immortality*, in which he shows that, when students enter college, the percentage who believe in Christianity is quite large; but by the time they reach the senior year, a much larger number of them have renounced their faith, not only in the Christian religion, but even in the existence of a personal God and the immortality of the soul. This proves that it is the teaching in the classroom that is mostly responsible for their loss of faith.

The Very Words of Jesus.

The way Jesus spoke about His *words* is significant. He said: "If ye abide in me, and my *words* abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). Elsewhere He said: "And if any man hear my words and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words, hath one that judgeth him: the words that I have spoken, the same shall judge him at the last day" (John 14:47, 48). The verses that follow emphasize the importance of receiving the words of Christ, because He spoke whatever the Father gave Him. Now, are those words of any value to us today, or were they lost on the Syrian air? If they apply to us today, where do we have the precise words of Christ upon which we can rely, and which we can keep so that we do not come into judgment at the last day? We have them recorded in the New Testament. If they are not there, where are they? Thus we see that believing the very words of Jesus as recorded by divine inspiration in the New Testament, is essential to the Christian life.

The Words of Jesus Crucial.

In other places Jesus laid emphasis on the vital importance of His very words. Note this: "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" In this passage we see that Christ endorsed the "writings" of Moses. That is important, because it means that the books of the Pentateuch were written by Moses; and so the Jews must have understood Him. Besides, Jesus required people to believe His "words," and rebuked the Jews for refusing to believe them. If Christ's sayings have any application to us today, they bind us to the *verba ipsissima* of the New Testament, because that is the only place where we have them recorded. Therefore the Modernist who does not believe in the complete inspiration of the New Testament does not have any of the sure and authentic words of Christ. He simply accepts what he wants to believe and rejects the rest. His religion is purely subjective and rationalistic.

How we Know we Have the Exact Words of Jesus.

Did our Lord give any assurance during His earthly life that He would give to His apostles His exact words, so that they would not need to guess at them, and so that we, too, may be assured that we have them? This is a crucial question. Let us see. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify me: for He shall receive of mine and shall show it unto you" (John 16: 12-14). In the Greek it is, "He shall guide you into all the truth," meaning that all that the Holy Spirit reveals will be the truth, and will have no mixture of error. Since the truth must be expressed in words, therefore the inspiration given to the apostles must mean the words of Jesus. If our Lord's promise was fulfilled, we have His words in the New Testament. Otherwise His promise was never fulfilled, and we do not have His words to guide us today; in which case we are of all men most miserable. Such would be the doleful conclusion if the Modernistic position were true—but, thank God! it is not true.

Another Explicit Saying of Jesus.

If the passage just quoted is not explicit enough to convince every one, we will quote another: "These things have I spoken unto you, being yet present with you. But the Comforter, the Holy Spirit, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you"

(John 14:25,26). This means that the Holy Spirit would so refresh the memory of the apostles that they would be able to recall in correct form the teaching that Jesus spoke to them. He must have used words in His teaching; therefore the Holy Spirit must have brought back to their memory His words in such a way that His precise thoughts were expressed. How uplifting it is to know that in the New Testament we have precisely what Jesus taught while He was here on the earth, and also the further teaching that He sent the Holy Spirit to convey to His chosen and divinely illuminated apostles!

They Declined to Invite Him.

This is interesting. Some time ago Dr. Paul Harold Sloan, the champion of genuine Methodism in his church, offered a motion at the Methodist ministers' meeting, Philadephia, to invite Dr. Harry E. Fosdick to give a lecture before them on "The Person of Christ.". The association declined to invite Dr. Fosdick. Dr. Sloan's purpose evidently was to compel Fosdick to come out clearly in the open and declare whether he believed that Christ was the eternal Son of God become incarnate in human form. It would have been interesting to know how Dr. Fosdick would have treated the subject. The motion by Dr. Sloan proved that he is not afraid to listen to men who differ from him and to consider their views.

Religion and Happiness.

One of the longer editorials of this number of the CHAMPION tells us about the recension of religion and the doctrine of God which Professor Barnes advocated in one of the metropolitan papers. We have also read his article. In one place he seems to be greatly distressed over the fear that religion imparts to life, causing much unhappiness. This proves *prima facie* that the professor knows little about the Christian religion. It is true that many heathen religions, especially among the people far down in the scale of civilization and culture, do fill the lives of their adherents with fear and trepidation. But those are the ethnic religions, the man-made religions, not the religion revealed in the Bible. The most joyous people we have ever known have been the best Christians we have ever known. They had no superstition in their religion, but humbly and gratefully trusted and served God and their fellowmen. The Bible itself bids us "rejoice evermore." Our Lord said: "These things have I spoken unto you that my joy might remain in you and that your joy might be full." He also said: "Fear not, little flock; it is the Father's good pleasure to give you the kingdom."

Why are we Here?

It would seem that Professor George A. Dorsey, in his new book, *Hows and Whys of Human Behavior,* has at last been able to solve Sir Arthur Keith's great "riddle": "Why are we here?" In a review of the book in the New York *Herald Tribune,* Professor H. M. Parshley summarizes the Dorseyan ethics in this way: "Not efficiency, not sanctity, not chastity, not even honesty—nor any other of the generalities that have hung about our necks in the guise of a string of heavy words. Man should expend his efforts, says Dorsey, toward the single goal of happiness in this world, the 'good life' of Russell." But what is there new about such a philosophy? It is the old, decadent philosophy of Hedonism which was advocated centuries ago by Epicurus and Democritus. Then in modern times it was revived and advocated by Herbert Spencer in connection with the doctrine of evolution. It is pure utilitarianism in ethics, and is as old as sin.

After this World—then What?

From the foregoing paragraph it will be seen that Dorsey's goal for man is "happiness in this world." There you have the keynote to the religion of many of the so-called scientists of the day—a religion only for this present world. That is what Professor Barnes advocated, and what he means by "a secular religion." These facts are so many index fingers pointing to the fact that men who deal exclusively with material things become earthly and earthy in their views. But let us think for a moment. However happy people might become for this world only, they would all sooner or later have to die. Then what? Do they say that then they will be dead forever, and will never know that they have missed anything? Well, we must say that people who are satisfied with such a view are very easily satisfied—too easily, in fact. But true and deep souls will ask the question, "If a man die, shall he live again?" The Bible is broader than are these secularists. It teaches us that we may live well here and may attain to an eternal destiny in the world to come.

* * *

Many people think the worst thing about crime is getting found out.

If you consider yourself as a worm, don't be surprised when people trample on you.

Wayside Gleanings

We quote from the *notes* from the Moody Bible Institute:

Professor Leander S. Keyser, D.D., profound and convincing theologian from Hamma Divinity School (Lutheran), Springfield, Ohio, brought rare profit to the twenty-fifth Founder's Week Conference, Chicago, in three addresses delivered with his accustomed charm and clarity of utterance. "Lord, to Whom shall we Go?" "Christianity, the only Adequate Philosophy," and "How we Know the Bible is True," were themes presented. In his quest for irrefutable evidence of the authenticity of the Bible as a divine revelation he finds chief and unassailable evidence in Christian experience. "We who hold that we know the Bible to be true," said the speaker, "lay no claim to superior merit or intellectuality. Get down on your knees and beg God to forgive your sins, and give you the truth which you of yourself are too ignorant to attain, and see if there is any pride left in your stricken and contrite heart! The Christian experience of conversion does not make the Bible true. The Bible is true whether you experience it as true or not. Your experience verifies it as true to you as an individual. Its objective truth has become a subjective assurance."

Citizens of the town of Taran Taran, Punjab, India, secured permission to hold a local option election to decide whether the liquor shops should remain open or be closed. The number of votes cast was 1500. The number in favor of prohibition was 1500.

At a recent auction sale in New York a copy of Shelley's *Queen Mab* sold for $69,000. Other top prices were $12,500 for *Tristram Shandy,* $19,000 for a letter from Edgar Allen Poe, and $29,000 for Pope's *Essay on Man;* and there were many prices ranging from $10,000 down. The Watchman well says: "So much for *old* books, when the oldest, yet newest, Book in the world may be had for a few cents, and is often forgotten and neglected, and many times despised."

Edward J. Higgins of England was elected to comamnding general of the Salvation Army, succeeding General Bramwell Booth.

William R. Moody, eldest son of Dwight L. Moody, founder of the Northfield Institution, and director of the activities since the death of his father 29 years ago, has resigned as chairman of the board of trustees of Northfield Seminary, Mount Hermon School, and the summer conferences at Northfield. He will remain as a trustee of the schools and will be in charge of the conferences next summer. Differences with Rev. Elliott Speer, president of the board of trustees, as to policy and conduct of the work are given as the reason.

President Hoover has 26 college degrees, one nine more than any other person listed in the American "Who's Who."

A conference of evangelical churches working in Latin America, will be held in Havana, June 20-30, to take account of all factors affecting their work in the Latin area. Spanish will be the official language.

Important relics of Jerusalem as it was in Christ's time have been discovered in excavations just concluded at Ophel, in the southeast corner of the Holy City. A number of ancient chambers, which were probably used as tombs for the Jewish Kings, have been found buried in a ridge between the temple site, now the Mosque of Omar, and the Pool of Siloam, the site of the earliest city of Jerusalem. Fragments of pottery found in the buried chambers date from the time of the Jewish rulers.

A gift of $3,000,000 for the medical and surgical clinics, coming from an anonymous donor, was announced by Dr. Frank J. Goodnow, president of Johns Hopkins University, at the commemoration day exercises of the university. Not the slightest hint of the identity of the donor was given in Dr. Goodnow's address.

The Presbyterian Theological Seminary, of Chicago, long known as McCormick Theological Seminary, will celebrate its centennial next October.

What is said to be the first complete German Bible for the blind is now being printed at Wernigerod, Germany, by the "Society for Christian Life Among German Blind." The work, which is to be published in the Stuttgart translation, will consist of twenty-seven volumes. It will be distributed to the blind without cost.

Severe rioting, with many fatalities, is going on in India between Hindus and Moslems, and British patrols have not yet been able to quiet the trouble.

E. C. Routh in a recent paper on "The Gospel and the Jew," notes that 100,000 Jews have joined the Christian Science church in New York, that since the war antoher 100,000 have joined Christian churches in Hungary,

Austria, Poland and Ukrania, and that there are 20,000 in the membership of Christian churches in America.

Dr. Munhall wonders if "Modernists read the daily papers? Do they know that the most terrific rebukes and ridicule of their unethical and indefensible position comes from the Press of common sense? These worldly editors cannot see the sense of theological professors discarding theology, of Gospel preachers undermining the Bible, and of pastors bringing into contempt their churches. And then desperately holding on to salaries and offices they are making less and less an influence for good and dishonoring. It looks to them like taking money for destroying what these Modernists were elected to build up."

The New York *Times* has this to say concerning a Shorter Bible: "An article calling for a 'simplified' Bible, written by Canon Simpson of Wallasey, England, was thought worthy of notice by cable. A proposal for a condensed Bible would hardly be expected from a clergyman. Imagine George Borrow placing a simplified Bible in Spain. 'One of our greatest needs,' says Canon Simpson, 'is a shortened Bible containing passages most suited for popular use, carefully arranged, printed attractively.' He believes that 'many' find much of the Bible 'uninteresting, even unintelligible.' And he puts in the list to be cut down parts of Leviticus, Chronicles, Zephaniah and Habakkuk. He would even edit some of the arguments of St. Paul.

It is an age of revision and condensation. People in the enjoyment of wonderful inventions live at high pressure and do not find enough time for reading. More and more works of literature are subject to elimination of passages that can be spared. A shorter Bible might have a wider reading. Canon Simpson's proposal is not original, as selections from the Scriptures have often been published. But such a revision as he urges should be done reverently by a selected body of editors."

Those of us who are inclined to doubt the primacy of spiritual considerations as ministers weigh such proposals might well consider the rare instance disclosed in the acceptance of the bishopric of the Lexington diocese by the Rev. H. P. Alman Abbott. The new bishop is said to be leaving a salary of $20,000 a year received as bishop of the wealthy St. Chrysostom's parish in Chicago to accept the Kentucky assignment at a salary of $5,000 a year. An associate of Bishop Abbott's is thought to have explained his motive in the assertion that "Dr. Abbott feels that the poverty-stricken district's call has the prior right over any field no matter what the prestige or wealth or honors. St. Chrysostom's offers a glorious opportunity for service, but he feels the Lexington field needs him more." An admirable attitude of unselfishness.

With the recent deaths of two cardinals in Italy—De Lai of Rome and Tosi of Milan—the unusual, not to say uneasy, situation arose that foreign, or non-Italian, cardinals formed a majority. There were left 20 Italian cardinals, 33 non-Italian, and eight vacancies. If an election of a pope had to be made under such conditions a foreigner might reach that office for the first time in 400 years—the first since Adrian VI, a Dutchman, in 1522. It is expected that the Pope will bestow several red hats at the spring consistory. There has been fear among the Italians of the growing influence of Americans who, since the war, have been furnishing an increasingly larger portion of the contributions to the Holy See.

There are more than 2,000,000 lepers in the world and the $220,000 collected in the United States during the past year only helps 22,000 of them, says Dr. William Jay Schieffelin, president of the American Mission to Lepers. "There are 110 Christian Missions in nineteen different countries. These Missions are doing a great deal not only in helping to cure the disease, but also in helping to save the souls of the afflicted. Today all lepers are not dangerous; it is only when the disease is at its height that it can be spread. Most of the cases, if treated in time, can be entirely checked."

The repeated charge of France that the priests of Alsace-Lorraine are the worst enemies of the French government in those recovered provinces, appeared borne out by the action of Pope Pius in interdicting two of those priests from the exercise of ecclesiastical functions.

The South Carolina Baptist Convention, it is said, presents to every active pastor who preaches as often as twice a month and receives a salary of at least $200 a year, a life insurance policy for $1000.

The progress and permanence of Christianity in China is attested by the recent dedication in Shanghai of a church costing $120,000 for a congregation of 5,000 members.

* * *

The way of the transgressor is hard, but he is never lonesome.

THE ARENA

More Light on Hebrew "Yom"

By Professor Herbert W. Magoun, Ph.D., Belmont, Massachusetts

IN DETERMINING the meaning of any word in any language, there is just one criterion to go by—its usage by natives. On that basis alone is *yom* to be judged. What does the usage in the Old Testament show? That must be the determining factor. In other words, no one's private opinion, no matter how honest it may be, is of any consequence if it conflicts with Hebrew usage. "To the law and the testimony" must hold here as well as elsewhere; but training as a linguist is a prerequisite if reliable results are to be had.

But that is not all that is needed; for if the investigator starts with his opinion already formed and clings to it, he starts with a preconceived theory, and no amount of dodging can dispose of the fact. He must not decide in advance that the word means this or that, but must take all the supposed meanings, test each carefully, and discard any that will not stand the searching analysis that any true investigator will inevitably employ in doing his work.

One other thing is necessary. His own language must not be allowed to influence his judgment; for no word in any tongue ever has an exact equivalent in any other. If "day" means twenty-four hours in English, it by no means follows that *yom* means twenty-four hours in Hebrew. To assume that it does is to start with a preconceived theory that may vitiate the entire investigation. *Yom* may mean some of the things that "day" means; but it is not likely to mean the entire seven. On the other hand, it may mean more than "day" does in some particular.

As to my own qualifications to entertain an opinion of any weight in this matter let the reader judge for himself. Five years of hard post-graduate work in the Classical Department at the Johns Hopkins University gave me a Ph.D. in Sanskrit. They made me a philologist, an orientalist, and an investigator. Intimacy with a Hebrew filled in some items that ordinary scholars never get. As a result, the riddle of Classical prosody, which had baffled scholars for about twenty centuries is solved, and I have the completed solution ready for the printer. It covers English, Latin, Greek, Sanskrit and Hebrew.

The strain proved to be so great that some other line had to be taken up to balance things, and Bible problems were chosen. The same method was used. It is, essentially, the method of William J. Burns, the detective, and it produces results. It does not jump at conclusions, and it neglects nothing. One of the problems was the "content" of *yom*. That words have a content is usually forgotten. And it also happens often that men forget another thing—words may be used in different senses at different times or by different people. That is the source of most of our disputes. It lies back of the "Ananias Club."

Now, on the face of things, it looks as though *yom* could mean twenty-four hours. I started the investigation supposing that it could and did not question the supposition, until the facts of the language usage led me to see that it could not. That was the last thing that I dreamed of at the start. It upset all my ideas of things and was as strange to me as it is to others, who do not care to entertain any such view. What they desire is not pertinent. The only thing that counts is this: What did *yom* mean to a Hebrew in Old Testament times? What "day" means is of no consequence whatever in that connection.

It may furnish illustrative material, as, for instance, "every dog has his day," where day must mean time of indefinite length, a usage that was once far more common than it is today. "My day and generation" is another example of that same usage. The same figure of speech is found in Classical Greek and also in Latin, and the idea seems to have been a common and widely diffused one. In Latin, *dies* came to mean a civil day; but Greek *hēmera* never acquired any such meaning. When a Greek wished to express the idea, he used the word *nuchthēmeron,* a *dvandva* compound meaning "night-day." Investigation showed that a Hebrew did essentially the same thing; for he said "a night and a day" or even "day night," without the and, as it is in the Hebrew of the eighty-eighth Psalm in the first verse, where the Au-

thorized Version rightly prints the and in italics. It is no accident that the Bible combines day and night in that fashion.

Most of us overlook the further fact that Genesis 1:5 says: "And God called the light Day, and the darkness he called Night." That restricts the meaning of *yom* in that connection to the daylight period alone, and it definitely excludes the night as a part of *yom*. It simply cannot be included. It is a separate independent entity of equal rank, and neither can include the other. To assume a possibility of that sort is like assuming that "forenoon" can include "afternoon." What has happened to expand English day or Latin *dies* does not affect the situation in the least. Hebrew is not a part of or subordinate to either English or Latin. It must be judged on its own credentials, not on theirs.

Now, when it finally dawned upon me that *yom* had this limitation, I went through about twelve hundred passages in the Old Testament to see what I could find. At first, I thought I had discovered some exceptions where *yom* could have the wider sense; but a more careful study dispelled the illusion, and it became clear to my mind that whatever else *yom* could mean it could not mean twenty-four hours. Even in Jesus' day, He said "three days and three nights" to indicate three civil days. When Moses wrote, there was no need of dealing with a civil day, and it is doubtful whether the idea of a civil day was ever developed, until the Romans did it as an outcome of their civil law. Ideas seldom precede needs.

Again, what you would mean by the statements in the first chapter of Genesis or what I would mean is not pertinent. What did Moses mean? is another matter, and that is the question to be answered. On looking up the possibilities, it was discovered that Hebrew has no other word that can be used to mean "time" in the sense of duration. It is either *yom* or nothing. When Moses wished to express an idea of duration, the idea that we express by "time," he simply had to fall back on *yom*, because no other word was available. It might be a week or a month or a year or forty or even a thousand; but it was still *yom*, because that alone could express the idea.

Looking through the passages and omitting those that seem doubtful, two hundred and forty were found where *yom* had to mean what we mean by "time." In all of them "time" would be an accurate rendering. That "time" is indefinite as to duration need hardly be said. The "day of wrath" is the time of wrath, and no one knows how long it will be. When God said to Moses (Ex. 32:34, R.V.), "in the day when I visit, I will visit their sin upon them," He did not include in that "day" a mere period of a few hours, certainly not twenty-four. He fulfilled His promise in the days of the Judges and in the later captivity; but no twenty-four-hour period was involved.

In 1 Sam.13:22, "in the day of battle" must mean in time of war. In Isaiah 9:4, "in the day of Midian" covers many years. In Eccl. 7:14, "the day of prosperity" is the time of prosperity. In Ps. 95:8, "the day of Massah [temptation in the sense of trial] in the wilderness" covered about forty years. Especially significant is Jer. 46:10, "that day is *a day* of the Lord, . . . a day of vengeance, . . . and the sword shall devour . . . and drink its fill of their blood;" etc. Desperate war is the thing referred to, not a single day.

A definite time, looked at as a unit, is *eth* in Hebrew, and it may be used with *yom*, as in Jer. 1:27, "their day is come, the time of their visitation." Similarly, Ezek. 7:7, "the time is come, the day is near, *a day of* tumult," with a repetition in verse 12 below. In 21:25-29, "whose day is come in the time of," etc., the word *eth* is combined with a preposition; but the sense is the same. The "day" referred to is a definite fixed time, not a single day of any sort. Zech 4:10 has "the day of small things," which is similar to those above. He also has (14:7), "it shall be one day which is known unto Jehovah; not day, and not night; but it shall come to pass, that at evening time there shall be light." A divine day is here distinguished from a mundane one, and *yom* is of necessity used in two different senses. Note that fact.

One of the things that always had seemed strange to me was the use of night with day in various passages, not such as Eccl. 8:16, where day and night are contrasted, but such as Ex. 24:18, which says that "Moses . . . was in the mount forty days and forty nights." Why were the nights mentioned? Would not forty days cover it? No: that would have implied that he came down at night. He spent the entire period of twenty-four hours in the mountain for forty days, and the fact could not be indicated without the use of night as well as day. A period of twenty-four hours was a night and a day, and nothing else could express the idea.

Evidence of this fact can be found in Gen. 1:14-16-18, where day and night are sharply differentiated as equal and independent units distinguished by characteristic "lights." It took both to make a period that could be grouped with seasons and years, and the "days" placed between "seasons" and "years" is akin to them,

meaning periods of time. If *layil* is combined with *yom,* a civil day is meant; but where *yom* is used by itself, it must be something else. It may be used of space or distance; for "a day's journey" is found in Num. 11:31 and Jon. 3:4, "three days' journey" appears in Gen. 30:36 and elsewhere, and "seven days' journey" is found in Gen. 31:23 and 2 Kings 3:9.

When an equivalent was sought for "age" meaning epoch, none was found, although *dor,* revolution, is used once in that sense in Job 8:8. It appeared, however, that "age" in the sense of a long life was another meaning of *yom,* for it is so rendered in five passages—Gen. 18:11, 24:1; Josh. 23:1,2 (R.V., "years"), and Zech. 8:4. As the singular is used, it must be evident that *yom* has reference here to time of an indefinite length, a long period of years. It could therefore mean an epoch. In fact, if an attempt were made to express the idea contained in a "geologic epoch" or "age," the only word that would be really suitable would be *yom.* It has the necessary content.

It may be contended that in many passages days are mentioned with no reference to nights, where the nights are necessarily involved, and that this indicates a possibility of using *yom* for a civil day. It does not, in fact, because the days were the only thing of importance, the only thing that counted, and there was no occasion to think of the nights, much less to mention them.

There is a thing that the Germans call *sprachgefühl.* Not every one has it. It is an ability to sense the author's meaning accurately. It was, in fact, one of the elements needed in solving the riddle mentioned above. In passage after passage scholars had put into the words what they would mean by them without patiently trying to find out what their users meant by them. That was the whole difficulty. The solution was most simple when a correct interpretation was obtained. The "contradictions" simply disappeared. Statements that seemed to conflict had reference to two different things, which modern scholars confuse, although ancient ones never did. Both kinds of statements were correct.

Such a sensitiveness to shades of meaning is needed here, and so is one other thing—the realization that a word can be used in different senses in the same connection. *Soma,* in the Rig-Veda, may mean a certain bush or the fermented juice of that bush or the spirit that was supposed to reside in both the bush and the juice and intoxicate the drinker, and the word is used in all three senses in the hymns in praise of the deity and even in the same hymn. An oriental mentally would not be disturbed by that fact. *Soma* included it all.

In Genesis I "firmament," really "expanse," means the cloud region in verses 6,7; but in 8 it includes the blue vault as well. The Hebrew says, "And God called the expanse two-heavens," *i.e.,* the cloud region and the blue vault above: for the Hebrew word for heavens is in the dual number here and in verse 1 and in 2:4. It must therefore mean a pair of some kind. The English translation utterly fails to meet the case, which is a close parallel to the Classical idea of a cloud region, "Father Sky" (Latin, Greek, and Sanskrit), and another one beyond, "Varuna" or "Ahura Mazda" (Sanskrit and Avestan), and the Classical deities may be nothing more than a perversion of a primitive idea retained in the Hebrew. It may be a fossil relic of a primitive monotheism.

Just what, "Was evening and was morning, day one" means, no one knows. All the others are like it. If a period of twenty-four hours had been meant, the words *yom* and *layil* would have been combined to express the idea. They are not employed in any such way here, but *yom* is used by itself of a divine day. No other day can be meant, since God is the artificer. The same thing is true of the statement that ends the fourth commandment. God labored for six divine days, and they were continuous periods, not periods interrupted for sleep; and each had its own special accomplishment. That of the fourth was the completion of the sun and moon, and they can be placed nowhere else without perverting the plain intent of the Scripture. To put them in the first day and then attempt to support such a contention with what is patently a preconceived theory put into a scientific dress, is to make use of a sort of special pleading that no earnest seeker after truth can take seriously. It does not and cannot appeal to him. No logician would permit an assumption to be taken as a proof.

One other thing should be remembered. No conclusion is reliable if it omits pertinent facts. Overhasty generalization is a constant detriment to the thinking of men. It leads to all sorts of fallacies, and oftentimes the man most guilty is most sure he is right. He sees one side of a thing so strongly that he can see no other. No safe guide is ever so constituted. And no safe guide is in undue haste to get his views accepted. They may be wrong—often are—and the wise thing is to test them on every side before accepting them. He may be right in part—often is—and that much may be admitted; but a partial truth is never a whole truth, and it may

be far more dangerous, because more misleading, than a thing that is wholly false.

The truth is, that no solution of any difficult problem is ever certainly right so long as a single infinitesimal has been disregarded. Most of us disregard more than one but still think that we are right. It has this much of advantage, it allows some one else to do the work all over again to correct our mistakes and make some of his own. Then the next generation has its turn. It has been the way for many centuries, and we need not think we have solved the problems to stay solved for all time. They won't even if some one else has to do them in an entirely wrong way to show how much more he knows than his predecessors. He may show how much less! Look at some of the fads of our day.

The senses in which *yom* can be used should now be clear. It may be the daylight period, a most indefinite time—it ranges in New England from about nine hours to about fifteen—or time in general or the time determining the length of a journey or a period of time of an indefinite length, such as a man's lifetime. It does not and cannot mean a civil or solar day. That idea is much later than the time of Moses, it is foreign to Hebrew modes of thought, and it reads into a Hebrew word an idea that is an outgrowth of Roman law and one that could not have materialized as a popular usage when day hours and night hours were different and independent units of measuring time. Hipparchus at about 150 B. C. suggested a mean hour and therefore twenty-four of equal length; but it was not until the eighteenth century that such became the general practice. The need of a civil day in Roman law led to an expansion of *dies*; but the phenomenon did not affect similar words in other languages, certainly not in the sacred Hebrew.

What, then, does *yom* mean in the first chapter of Genesis? Fortunately, certain things are clear. It does not necessarily mean the same thing in the different verses; for "firmament" (expanse) plainly means the cloud region in verses 6,7, both the cloud region and the blue vault beyond in verse 8, and the blue vault alone in verses 14,15-17. No other interpretation is possible if the words are treated intelligently, and it follows that *yom* may have the same freedom of scope. It is only what ought to be expected of oriental modes of thought and speech, and the Semites, Hebrews as well as the rest, are essentially orientals in their mentalities.

In verse 5, *yom* can have but one possible meaning—the daylight period—and in verses 14, 16 and 18, the same thing is true. In each of these verses day and night are set over against each other and carefully distinguished, and it is no more possible to make one include the other than it would have been if one had been called "white" and the other "black." Each has its own distinguishing features, and the two cannot possibly be combined under either name. A separate, distinct, and independent entity is to be understood in each case.

Up to this point there is no room for a difference of opinion among honest investigators, provided they understand what word content means. That is always dependent on environment, and no extraneous meaning has any place in the argument. It is not germane to the discussion. This *yom,* then, is daylight time.

In verse 14 a new element appears, the plural *yamin.* It stands between the words "seasons" and "years" and that fact rules out daylight time. The meaning must therefore be something else. What is it? As was stated above, Hebrew has no word for time in general, but *yom.* It should now be noted that in sixty-two passages of the Old Testament *yom,* or its plural, is translated "time." Among the passages are these: 1 Sam. 18:10, "as to other times" (R.V., "day by day"); 1 Kings 5:59, "at all times" (R.V., "every day"); 2 Kings 19:25 and Isa. 37:26, "ancient times"; and Ps. 154:1, "in the times of old" (R.V., "days").

Here, then, is justification for the suggestion above that in this connection "days" means "times." It does not mean twenty-four-hour periods but twenty-eight-day ones (months) and other similar divisions of the year. In no other way can the word make a part of a consistent statement, since the thing meant is something corresponding to seasons and years, something that can be grouped between them. The word rendered "seasons" means "appointed times," not spring, etc., and *yamin* itself is rendered "season" in Gen. 11:4; Josh. 24:7 (R.V., "many days"); and 2 Chron. 15:3. It should therefore mean portions of a year—months or weeks, singly or in combination. That should dispose of *yamin* in verse 14.

If "time" was the original meaning of *yom,* as it is believed, its use for daylight time is clear, since that is the time that men think of most often, and it is of constantly varying lengths. No time is of more uncertain duration. The use of the word for such time is therefore undeniable. It may not be without significance that "the first day" (R.V. "one day") is expressed by the same two Hebrew words that appear in Zech. 14:7. A time of trouble is predicted, and "in that day," at that time, "the light shall not be clear, *nor* dark [R.V., "with brightness and with gloom"]; but

it shall be one day" etc. A variation reads: "there shall not be light; the bright ones shall withdraw themselves" or contract themselves. It is a divine day unlike any mundane one, and the divine days in Genesis were similar. They do not combine *yom* and *layil* to indicate a period of twenty-four hours, and they do suggest a period of growing darkness or uncertainty followed by a period of increasing light or certainty. If any one had attempted to express briefly in Hebrew what the geologists describe as six epochs, he could not have done it more accurately in a few words than those now found in the Hebrew Bible. Theories about cosmogony have no place in this discussion. It is a question of Hebrew usage and meaning.

The Six Days of Genesis I

By Josephine Rand, Florence, Massachusetts

[Note of Explanation: After we had sent this—our fifth article—to the publisher, we discovered that Mr. Noyes, in the Hicks Almanac of 1921, referred to below, had misinterpreted Mr. Hicks in supposing him to have called the sun "the dynamo" of the "immense electric plant" of the solar system in his "Foundation Facts" published in 1894.

We had long wanted this first issue of the Almanac, but it was to be had only as found with the isues for 1895, '96 and '97; and we had delayed ordering till Dec. 26, last, just two days before we sent this article to the publisher. We did not receive the said volume till well along in January, and being much occupied at the time, it was not till early in February that we discovered that Mr. Hicks did not call the sun the dynamo. Instead of that, on p. 31 of his 1894 Almanac he refers to "the stupendous dynamo we call our solar system."

This necessitated a correction to accompany this article. Needing expert advice, we interviewed one of the chief officials of the large power plant in a nearby city, and asked for information on this point, which was most courteously and cordially granted.

He told us that Mr. Hicks was right and Mr. Noyes wrong; this, assuming as a possibility the theory as to the solar system being "an immense electric plant;" also that Mr. Mitchell (whose view we stated in our February article) would be right in calling the sun "a great electric battery," i. e., assuming the theory to be tenable; for he stated that the idea of considering the solar system in that light was entirely new to him. But he expressed great interest in the theory and the desire to know more about it. He said that the solar system itself would be both the "electric plant" and "the dynamo," while the sun would be the "battery." We have talked with him twice, and he has given us so many important facts concerning electricity as to its possible application to the theory in question, we hope to furnish an article dealing with the subject, deferring the treatment of organic life to a later issue of the CHAMPION, though our article on that subject was forwarded to the publisher early in February.

But let it be remembered, in reading this fifth article, that concerning the one question as to "the dynamo," Mr. Noyes was mistaken, both as to Mr. Hicks' statement and as to the view which he, himself, seemed to hold on that point—perhaps because les well-informed than Mr. Hicks as to the particular part which a dynamo plays in an electric plant. Otherwise, so far as we have seen, Mr. Noyes was in agreement with Mr. Hicks. As the proof-sheets of this article were received, corrected and returned January 25, the error (which occurs several times) could not be satisfactorily eliminated from the printed text. Hence the necessity for this explanatory note.]

In our third article we quoted the following statement from Rev. Irl R. Hicks, in his Almanac for 1915:

> Each planet, and every satellite in the Solar System is wedged into its mathematical relation to the Sun, and to every other moon and planet, each body bringing to bear upon every other body, according to its mass and square of the distance.

He goes on to say:

> The speed of each planet and moon in its orbit around its primary is constantly changing—now accelerated—now retarded—and the distances of all the planets from the Sun and from each other are forever changing, at one time crowding and impinging upon each other, and at other times rushing away, widening the distances, and increasing or diminishing the sum of cosmic energy in which the Solar System *finds its equilibrium* [italics his].
>
> All who are posted in the history of astronomy know that Neptune was discovered and his exact place in the celestial vault located, before human eyes ever caught sight of him in the telescopic lens—all on account of the fact that the planet Uranus was found to be pushed many thousands of miles out of his normal orbit, by physical disturbance caused by encroachments of unseen Neptune, *billions of miles* away in the eternal heavens.
>
> Every planet and comet and satellite in the Solar System undergoes periodical displacement and physical perturbations, by the approach and recession of the planet Jupiter—our own Earth and Moon being pushed or pulled many thousands of miles out of their normal paths by the varying periodic influence of this giant world Jupiter.
>
> So with every member of the Solar System—not one of them being so far away, small, or inconsequential in its power as not to strike an effectual, periodic blow to every other body in the Solar System.
>
> The perihelion approaches of all the planets nearer to the Sun, and their aphelion dashes from the Sun, deeper into outer space, all involve amazing changes in the rates of speed of the planets in their motion around the Sun.
>
> Hence their ever-varying influences upon the Sun, and *dynamically through the Sun upon each other* (italics his).

To our mind, it is amazing that any astronomer, or anyone versed in the known facts of

astronomy, could imagine it to be even possible that a nebula occupying, hypothetically, in the inconceivably-distant past, all the space of the Solar System—billions of miles in extent—could have evolved—even in the course of billions of years—such an intricate *organization* as the Solar System.

Referring to his "weather-bureau critics," Mr. Hicks continues:

They do not understand . . . the great *laws of the transmutation of energy*—that force is convertible into activity and motion, motion into *heat,* heat into vapor, changes in atmospheric pressure, temperatures, and thence, in a thousand ways, back into force.

Out of this wonderful law of transfusion and transmutation, arise all the phenomena that go to make the weather.

High and low barometric areas are the direct and inevitable results.

All the changes in the speed of world-motions around our Solar center, together with all the vast differences in the distances of the planets, go to make up *the supply and the changes in the Solar intensity* [italics his].

The slowing up in the motion of a planetary world, releases and sends back into the Sun the surplus energy that is necessary to control the same planet in its tremendously more rapid flight.

Seeing that all the planets, in regular periodic order, are constantly following this law, and therefore compelling the fluctuations in "Solar intensity" . . . seems there not a rational *possibility,* after all, that the vast planetary wheels of God's great weather mill, abundantly supply all the "heat" and every other form of energy and force which we see expressed in all the local phenomena of our Earth and sky? . . .

In this great weather machine, designed and controlled by Almighty God, there are conditions and laws differentiated from, and that over-ride and transcend all that may be regarded as *gravitational.*

The theory of Descartes, emphasized and elaborated by Lord Kelvin and Helmholtz, contains more truth than modern scientists have understood or conceded.

The *vortices* that result from revolving and rotating planets—practically armatures, composed of rotating worlds with atmospheric or etherial extensions or envelopes—relieve the strain of unbalanced worlds, and in the form of converted or transmuted force, hurl it back into the Sun with an impact millions of times mightier than all the sledge-hammers and anvils of ten thousand Vulcans!

The laws of gravity may tend to draw two battleships toward each other—silently, passively; but the law of force—*of shot and shell*—discharged into each other, is quite a different thing.

Omitting much of great interest, for lack of space, we give these further quotations from the same article:

Many years ago, in one of the editions of this Almanac, in *Word and Works,* and from the lecture platform, we made the declaration that the brightness and heat of the Sun, in part, if not wholly, are caused by the focalized concentration of magnetic and electrical currents of cosmic energy on that great orb . . .

The sum of all the immeasurable mass and motion of all the planets is transmuted into heat and power in the great reservoir of the Sun, and is there distributed back upon the planets, in accordance with the compensating, periodic laws that sustain and govern the great Solar machine . . .

If all the currents of cosmical power and energy, hurled into the Sun by planetary action were to cease, the dominating power and brilliancy of the Sun itself would cease.

On the other hand, if the controlling grasp of the great Sun upon the planets should diminish or fail, the planets themselves would be plunged into confusion, or absolute wreck and destruction.

Considering such facts as these seriously, how is it possible to imagine—not to say claim—that during the first three days of Genesis I the earth was *without the Sun*—the Sun itself not *created* till "the fourth day"?

Is it not self-evident that the Solar System had to be a perfect machine in every God-ordained part before it could function at all?

And did He not give the Earth her special place in that System?

Mr. Hicks' successor, Mr. John B. Noyes, in a highly interesting article in the Almanac for 1921, under the caption, *Power for Every Purpose,* says, on page 114:

There is but one basis upon which to build—that of a universal cause from which all else must evolve—and this basis is found in all perfection in the system we advocate and have been demonstrating for half a lifetime, that this thing or principle we call electricity in its developed or applied form in nature's workings is the real manifestation of First Cause, and that all else exists as a result of the presence and activity of that First Cause—God—Deity.

Under the caption, *Down to Bed Rock,* he says (pp. 115-117):

What man must find before he can solve the problem of nature, is a producer of heat without combustion—one that also controls its product automatically, and maintains the right heat for all the needs of the earth and her sister worlds, on each without reference to the other.

This, and the knowledge of how to use this mysterious force in the production of power, was the primary goal of Rev. Ira R. Hicks when he set out in scientific research.

Weather or weather forecasts were not thought of until he discovered that in the making of weather changes, nature was using the very thing for which he sought.

Then study of weather phenomena and their immediate causes entered into his work.

Years before wireless messages were sent, it was discovered that in some mysterious manner, earth responded to certain observable activities on the sun, and that earth weather kept in tune with sun phenomena.

Then he came out with his "Foundation Facts" in 1894, pointing out that the solar system is an immense electric plant, the sun being the dynamo, the

planets the motors, all run by wireless impingements from the sun.

Presto! The secret was out!*

The scientific world was slow to accept this solution, although all the older theories had failed to answer thousands of questions which are made plain by this theory.

We have been studying with reference to this claim of Rev. Hicks for thirty years, and we have not found a problem in astronomy or meteorology that cannot be worked out to a logical, practical conclusion by it . . .

Men have become so accustomed to the terms of electrical lore, that the idea of "generating", that is, virtually "making" electricity has become a part of themselves and we cannot get away from these erroneous conceptions . . .

We can build machines that will "disturb", "agitate" nature's supply of electricity and cause a "current" or "line of agitation", but we cannot make an ion of electricity itself.

In mechanics we know and recognize this "agitation" and call it electricity, but it is only the result of the movement of parts of our "agitating" machine.

We must stop thinking of electricity as a material something that we can make with machinery, and recognize it as a part of the spiritual universe which God created "in the beginning", for we honestly believe in electricity only as spiritual . . . at least it is the nearest to pure "spirit" of anything we can even think of.

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*It must be remembered that Mr. Mitchell had published his *Cosmogony* in 1881, in which he had argued (p. 184), as we have before stated, that "the sun itself is a great electric battery, organized for the special purpose of preserving the relations and perpetuating the motions of the bodies in the solar system."

More than five pages of Personal Testimonies and Press Opinions of this work are to be found in his later work, *The Conflict of the Nineteenth Century* (published in 1893), which gave the highest praise of his learning, his logic, and his "unanswerable" arguments and conclusions.

The Sunday Baltimore News in its review of the work had this to say:

"*Cosmogony, by Prof. Thomas Mitchell.* This is a very comprehensive and able work upon the creation of the world and all incidental themes and subjects growing therefrom.

"It has the commendation of several of the leading men of the country—those of most profound thought . . ."

We will here state for the benefit of any of our readers who might wish to obtain the work, that the publishers, The American News Co., New York, had no copy of it on hand in 1911 when we tried to obtain one from them.

Probably it was through them (as to that we do not remember) that we obtained the address of Mr. Mitchell's son, Attorney J. L. Mitchell, 176 Jefferson Ave., Brooklyn, N. Y., and were fortunate enough to obtain a copy from him. He wrote us at that time:

"Without carefully investigating it, I hardly think we have 15 copies of *Cosmogony* left, but have many more of Conflict, etc."

We give this information, as we have already had enquiry as to where *Cosmogony* may be obtained.

Mr. Noyes then re-states certain parts of his article in the Almanac for 1919:

We must consider the universe as one great whole, a unit, set in order by one Creator and ruled by His power, which He imparts to matter more or less material (principally less), the one great whole methodized, vivified and manipulated by the one and only known force which we call electricity, but which, as noted later on, is really *the life of Deity*, imparted to substance which has become sufficiently materialized to be cognized by our physical senses, but which is cognizable to a far greater extent by our spiritual possibilities of discernment . . .

We talk of "generating" electricity, but how can we generate more when every part of creation, including what we ususally call "solids" is already full of the mysterious something?

Every particle of electric force that the universe will hold or can stand is already generated by the Creator.

He continues (p. 118):

All about us is a pliant, transparent, sensitizing something which we call atmosphere, or "ether."

When near the earth it is loaded more or less with the various gases, dust, etc., from earth and her activities, but undoubtedly it becomes rarer and rarer the further out from earth it is, until it ultimately appears as what it really is, pure Spirit.

All nature is equally dependent upon this mysterious something for life, yes, for existence in any form . . .

What, then, is the only possible conclusion as to what electricity is?

Simply that it is The Life of God, and that what we call "ether" is the medium by which the Creator maintains His touch with the part (and a very small part) of His Creation which has become sufficiently material to be cognized by our physical senses.

It will be noted that Mr. Mitchell and Mr. Noyes differ somewhat as to what would constitute the one primary medium between God and matter; Mr. Mitchell having held that electricity was condensed from a still more sublimated original matter, which he believed to be homogeneous; while Mr. Noyes holds that electricity is the very life of God.

Our readers will probably differ as to which view seems the more likely to be true.

It may be a question whether there was any homogeneous medium between God and electricity.

We have already quoted several scientists as maintaining that the ultimate unit, so far as is now known, is electricity; that all matter is composed of electricity; and electricity itself is matter.

This being the case, it would seem to be possible that electricity was the primary and original matter, without any other medium between it and the Creator; from whom we might conceive it to be a direct emanation.

"By the Word of the Lord were the heavens

made; and all the host of them by the breath of his mouth" (Psa. 33:6).

We may conjecture, but we cannot know what was the primary element in the work of Creation.

Mr. Noyes (p. 120 of the same article quoted) referring to the commonly accepted idea that the sun "is supposed to be a hot, luminous body," says:

> This, in turn calls for combustion, this for fuel, etc. Thus so-called science runs itself into illogical problems which it cannot solve.
>
> How much more scientific would it be to accept the teachings of Prof. Hicks, that the solar system is a great electric plant, with the sun as the central dynamo, from which electrical impingements fly out through the system for the use of the planets (motors) of the system.
>
> Or, again, what we have claimed and taught for several years, that the sun is more apparently a "transformer" of electro-magnetic energy which comes into the system from outer stellar space, and is fitted by the sun's activities for the needs of the several planets.
>
> This requires that we consider that stellar space is also *polarized space,* having its positive and negative poles, thus accounting for the earth's poles always holding the same direction in space, on whichever side of the sun earth may be.
>
> Thus at one stroke we do away with the necessity for unthinkable billions of tons of fuel, with which to keep the sun's furnace at work, and accept a theory that is logical, potent to explain all the various phenomena of earth's activities.

Sir John Herschel, in the 1861 edition of his *Outlines of Astronomy,* p. 212, referring to the sun's heat, says:

> The great mystery, however, is to conceive how so enormous a conflagration (if such it be) can be kept up.
>
> Every discovery in chemical science here leaves us completely at a loss, or rather, seems to remove farther the prospect of probable explanation.
>
> If conjecture might be hazarded, we should look rather to the known possibility of an indefinite generation of heat by friction, or to its excitement by the electric discharge, than to any actual combustion of ponderable fuel, whether solid or gaseous, for the origin of the solar radiation.

Surely, this testimony from so distinguished a scientist is pertinent and most suggestive in view of the theories we have herein set forth.

Personally, we are inclined to favor Mr. Hicks' view "that the solar system is a great electric plant, with the sun as its central dynamo," rather than Mr. Noyes' view "that the sun is more apparently a 'transformer' of electro-magnetic energy which comes into the system from outer stellar space, and is fitted by the sun's activities for the needs of the several planets."

At the present time it seems to be the opinion of scientists—at least of some of them—that the word "universe," as once understood, must be changed to the plural form; that there are many separate universes—if we may properly use that term until a better one can be coined.

And even this plurality is anticipated in the Scriptures. In Psa. 148:4 we read: "Praise him, ye *heavens of heavens.*"

In 1 Kings 8:27, Solomon, in his prayer to the God of Israel, says: "But will God indeed dwell on the earth? Behold, the heaven and the *heaven of heavens* cannot contain thee."

Here, surely, are two inspired statements that sanction the present view that there is more than one so-called "universe," as that term has generally been understood.

Or else we must use the word as including "the heavens of heavens," which would seem to be satisfactory if generally understood in that sense.

Mr. Mitchell says that he uses the term "universe" as referring to the Solar System: not that he would deny the existence of other far-distant systems, but as considering our System specifically in his arguments.

We prefer to use the latter term under its own name, as pertaining to our own particular Sun and its immediate family under its own dominion.

As to the Hebrew word rendered "heaven" and "heavens," Dr. Strong gives the following (No. 8064) [omitting vowel points and accents]:

> Shamayim, *shaw-mah-yim;* dual of an unused sing. shameh, *shaw-meh;* from an unused root mean. to be *lofty;* the *sky* as (*aloft;* the dual perh. alluding to the invisible arch in which the clouds move, as well as to the higher ether where the celestial bodies revolve): air, × astrologer, heaven(-s).

Hence it appears that the word stands for both singular and plural forms; and therefore the use of the singular or plural form in the Scriptures must depend on the sense required by the context.

This is what to us appears to have been the case in the translation of the Hebrew into English.

The use of the singular form in Gen. 1:1 is consonant with the statement in verse 8 that "God called the firmament [the work of "the second day"] Heaven."

Its use of the plural form in Gen. 2:1,4 is suggestive of what seems to us to have been a fact; that the creation of our special Solar System was the finishing touch to the creative work which God had performed during previous ages, "before his works of old" (Prov. 8:22) as recorded in Genesis I which pertained especially to the earth, where God-incarnate, "the hope of Israel, the Saviour thereof in time of trouble"

should "be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night" (Jer. 14:8); who "took on him the seed of Abraham . . . that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:16,17), and who, as Wisdom personified, had declared Himself as "rejoicing in the habitable part of his earth," adding these precious words: "And my delights were with the sons of men" (Prov. 8:31).

(O that all men would contemplate the seriousness of the charge which the next five verses of this chapter contain!)

It is, of course, well known that the Hebrew Scriptures were not divided into chapters and verses as our translations are.

It always seemed unaccountable to us why the first three verses of Genesis 2 were not included in the first chapter, where they surely belong.

Then follows another account, possibly of later transcription, but complementary, and all "by inspiration of God," and in no way contradictory as compared with the statements of the first chapter.

Immediately after the statement that "the evening and the morning were the sixth day," we have the statement:

"*Thus* the heavens and the earth were *finished, and all the host of them*"; indicating, to our mind, that the Solar System was in God's sight and in His purpose the one supreme object of His love and interest, with view to which all that He had previously created was but in preparation for the instruction and inducement to the worship of Himself as the Creator, Preserver and Saviour of "the sons of men" with whom were His "delights."

This will appear more emphatically when we take up the subject of the Zodiac, in the central plane of which the orbit of the earth lies.

We would consider, then, that the Solar System was a complete organization in and of itself, and not dependent upon energy supplied "from outer stellar space"; and that God placed it in just such part of space as pleased Him, and in such relation to other systems, in respect to man's power of vision, as would be conducive to his worshipful reverence and love for the Creator of such glories.

In His pleadings with Israel against the making and worshipping of images, He cries:

> To whom then will ye liken God? or what likeness will ye compare unto him? . . . Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth (Isa 40:18-26).

It makes one's heart ache to read the many pleadings of God with a people which He had brought out of Egyptian bondage "by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors" (Deut. 4:34), and had led them through the awful desert into "a land flowing with milk and honey"; unto whom He had given prophets for their instruction and judges for their guidance; but who, again and again, turned from the God they had known, and "worshipped, and served the creature more [or rather] than the Creator" (Rom. 1:25).

But what of today, Christian friends? In this so-called "Christian age," with the additional light granted to us through our Lord Jesus Christ and His apostles, and the publication of His Word for our instruction—*what of today*? Words fail!

Trusting that this disgression may not be considered irrelevant, but, on the contrary, conducive to prayerful reflection and consideration, we return to our main subject.

We assume, then, as the most reasonable and most scientific theory—to our mind—which we have examined, that "the sun itself is a great electric battery" (*Cosmogony*, p. 184), "the dynamo" of "an immense electric plant" (Hicks *via* Noyes, Almanac for 1921); and, as such, if it be so, how easy it is to conceive of its having been spoken into being at God's fiat on "the first day"—remembering that this fiat pertained to the creation of our own Solar System, having particular relation to our Earth.

As to the replenishing of the energy of the sun, Prof. Price, in *Q. E. D.*, p. 54, says:

> It is a very significant fact . . . that with all the multiform speculations which have been made as to the physical source of the sun's heat, no explanation wholly satisfactory has yet been made as to how this energy coming to us from the sun is constantly replenished or maintained.

It seems to us that the theories set forth above furnish a logical and scientific explanation; while Sir John Herschel's "conjecture" would seem to confirm not only the possibility but the probability and the reasonableness of said theories.

Mr. Noyes, in the Almanac for 1925, pages 112,113, says:

> While no planet is located in the center of its own orbit around the Sun, at the same time the orbits of *all* the planets are so distributed in their relations to each other and Sun as to place the Sun in the foci, or the exact center of all the orbits combined.

This is, indeed, a wonderful fact to contemplate; yet only one of the vast number of facts

which prove the Master-Mind behind the masterpiece of the Solar System.

Now let us turn to Gen. 1:14 where we read:

> And God said, Let there be lights [luminaries] in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.

These "lights" include "the stars also" of verse 16.

Seeing that it has pleased God to speak of signs before seasons and years, and that in many Scriptures He calls upon mankind to behold His works in the heavens, even mentioning by name Mazzaroth (the twelve signs, *i.e.* of the Zodiac), Orion, the Pleiades, Arcturus, and even Draco, "the crooked serpent" (Job 26:13), it seems most fitting that we should give at least a little time and space to a consideration of the Zodiac in its Biblical and astronomical relation to the Solar System; and, moreover, because it furnishes another proof of special design on the part of the Creator of "the heaven and the earth" (Gen. 1:1) and of the "heavens of heavens" (Psa. 148:4).

Webster defines "Zodiac" as follows:

> A broad circle in the heavens, containing the twelve signs through which the sun passes in its annual course. The center of this belt is the ecliptic, which is the path of the sun. It intersects the equator at an angle of about twenty-three degrees and twenty-eight minutes. This is called its obliquity.

This definition is in accord with astronomical usage, or in the language of convenience and accommodation.

Everyone is supposed to know that the ecliptic is the real path of the earth itself, in its journey around the sun.

It is the sun's apparent path with which astronomers deal.

This circular path lies in the center of the "belt" of stars forming the constellations.

That is, the plane of the ecliptic, imagined as extending on all sides to the immensely-distant stars of that belt, would lie in the center of the same, which is about 18 degrees in breadth, the constellations occupying about 9 degrees of that breadth on either side. This is indicative of design, to begin with.

The earth passes through all of "the twelve signs" successively, in the course of a year of twelve months.

This central line describes a circle of inconceivable extent and at an inconceivable distance from the circle of the ecliptic which it encloses, though to all appearances the ecliptic lies directly on the apparent surface of the Zodiac.

Another circle of the same extent and distance—so to speak—is formed by the plane of the earth's equator being extended, likewise, in imagination, describing the equator of the heavens.

The inclination of the ecliptic to the equator involves two intersecting points, called the equinoctial points.

By the precession of the equinoxes—which we cannot here describe—these points have been slowly changing since Creation, and this change furnishes a valuable point of confirmation of the Biblical chronology, a phase of the subject we cannot treat here.

The "signs," as used today by astronomers, are purely conventional, arranged for convenience about 100 B. C., according to G. F. Chambers (*Handbook of Astronomy*, vol. 1, p. 376) and Hymers, as quoted by the late H. Grattan Guinness (*The Approaching End of the Age*, p. 558), and are not now coincident with the constellations from which they take their names.

But that the constellations of the Zodiac were familiar to the antediluvian people from the beginning is evident not only from the researches into the past by various writers but from certain passages in the Scriptures themselves which would otherwise be obscure.

For instance, note the following to which we have already referred in a former article:

> Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not *understood* from the foundation of the earth?
>
> It is *he that sitteth upon the circle of the earth* [the projected ecliptic in the center of the zodiacal "belt"—the circular path in which the earth moves], and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in (Isa. 40:21,22).

This passage is made perfectly clear when it can be shown—and that with every reason for the acceptance of the testimony which can be massed in its support—that from the beginning of man's life on the earth it was shown to him that the Zodiacal "circle" of the constellations represented the prophecy of a Coming One who would be born of a virgin, bruised in the heel by the arch-enemy, slain on the cross, raised again from death to come again in great power and glory to rule and reign on the earth.

As such He is represented on that projected plane of the ecliptic again and again, the equator of the heavens sharing in said representations of our Lord Jesus Christ.

The Zodiac, then, shows the circle or circumference of the "tent to dwell in" of Isa. 40:22.

If any are interested in this fascinating subject—forbearing to scoff at such ideas as merely "astrological" and "mythical," in view of God's own references to the constellations—we refer

them to the magnificent work, *The Witness of the Stars*, by Dr. Ethelbert W. Bullinger, containing forty-one beautiful plates, including a planisphere, published in London by Eyre and Spottiswoode, to be had of the American branch, New York, E. & I. B. Young and Co., Cooper Union, Fourth Avenue.

It is an elegant work from the standpoint of art, but of more importance still, it throws much light on certain otherwise obscure Scriptures.

The nineteenth psalm receives a beautiful interpretation. Verses one to four show plainly that all nations had the primitive truth (confirmed by Deut. 4:19) which, later on, was perverted, till it resulted in absurd mythologies, which, however, give here and there a hint of the original testimony.

William Page, in his *New Light from Old Eclipses*, p. 114, says:

> The infidel Volney has argued that so clearly are the teachings of Christianity shown by the Zodiac, that one must be borrowed from the other; and because it is a fact to which he could not blind himself, that the constellations were read as we now read them, ages before the birth of Him whose coming we believe them to have prefigured, he holds Christianity a fable, a myth, founded on the ancient traditions concerning the stars.
>
> There could be no stronger testimony than this to the fact that the constellations were understood by the ancient nations to prophesy of a King who should come, born of a virgin mother, and who should suffer for the sins of the world.

On page 126 he adds:

> This promise was interwoven in the constellations in the lifetime of Adam, so that all his posterity should have it in remembrance until the seed of the woman, the great Deliverer of his people, should come.

The late Frances Rolleston, of Keswick, England, who by great research, obtained a mass of information concerning the subject, including the most ancient meanings of the names of the stars, and through whom, by personal correspondence concerning her work, *Mazzaroth; or the Constellations*, Dr. Bullinger (as well as the late Dr. Joseph A. Seiss, of Philadelphia, for his *Gospel in the Stars*) obtained his information, shows that there was a remarkable agreement as to the meaning of the constellations in general, and of the separate stars, in particular, as expressed in the various languages of the ancient nations.

Ragozin, in her *Chaldea*, pages 228,229, referring to the knowledge of the ancient Chaldeans, especially as concerning astronomy and mathematics, says that they attained in those sciences "a very high perfection, so that many of their discoveries and the first principles laid down by them have come down to us as finally adopted facts, confirmed by later science." She adds: "Thus, the division of the year into twelve months corresponding to as many constellations, known as 'the twelve signs of the Zodiac' was familiar to them."

Dr. Bullinger (p. 15) quotes Sir William Drummond as saying that "the traditions of the Chaldean astronomy seem the fragments of a mighty system fallen into ruins."

He also quotes Cassini as commencing his *History of Astronomy* with these words:

> It is impossible to doubt that astronomy was invented from the beginning of the world; history, profane as well as sacred, testifies to this truth.

The lamented George Smith in his work, *The Chaldean Account of Genesis*, p. 74, says:

> It is evident, from the opening of the inscription of the first tablet of the Chaldean astrology and astronomy, that the functions of the stars were according to the Babylonians to act not only as regulators of the seasons and the year, but to be also used as signs, as in Genesis 1:14, for in those ages it was generally believed that the heavenly bodies gave, by their appearance and positions, signs of events which were coming on the earth.

Webster, under "sign" gives, as the first definition, the following:

> 1. A token; something by which another thing is shown as represented; any visible thing, any motion, appearance, or event, which indicates the existence or approach of something else.

The Hebrew word for "signs" in Gen. 1:14 is (No. 226) "owth, *oth;* prob. from 225 (in the sense of *appearing*); a *signal* (lit. or fig.), as a *flag, beacon, monument, omen, prodigy, evidence*, etc.:—mark, miracle (en-) sign, token."

No. 225 is "uwth *ooth*; a prim. root; prop. to *come, i.e.* (impl.) to *assent*:—consent."

Dr. Bullinger (p. 177) referring to the "signs" of Gen. 1:14, says (omitting the Hebrew characters):

"Here the word 'signs' is *othoth* (. . .) plural of . . . *oth*, from the root . . . *to come*. Hence, a sign of *something* or *some one to come*."

In view of what we have said here, and it is barely more than a reference to the subject, we can see more clearly the significance of the statement in Prov. 8:27:

"When he *prepared the heavens*, I was there" —speaking of the time "while as yet he had not made the earth" (v. 26).

In God's purpose the Zodiac was a particular arrangement of the stars, an especially-prepared "setting" for the ecliptic which was to lie in the exact center of that "setting" as a path for the sun's apparent, the earth's real revolution, when, in His own good time He should create our special Solar System, which was to

fulfill the purpose of serving man, the object of His supreme interest and love.

Not but what "the heavens of heavens" were all objects of interest in His sight; for we read: "Thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11).

Of the heavens and God's "handywork" we read in Psa. 19:2-6:

> Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard.
>
> Their line is gone out through all the earth, and their words to the end of the world.
>
> In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber and rejoiceth as a strong man to run a race.
>
> His going forth is from the end of the heaven and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

"In them"—in "the heavens" of verse 1—"hath he set a tabernacle for the sun."

How clearly it is to be seen that this must refer to the sun having been "set" (Gen. 1:12) in a particular framework of the stars—a circular path, "his circuit"—amidst the heavens, stretched out "as a curtain," and spread out "as a tent to dwell in" (Isa. 40:22)!

The Scriptures furnish the clues to the interpretation of all these things, and the more we study them—meditate upon them, as David did—the larger will be our comprehension of "the wondrous works of God" (Job 37:14) and of His manifold creations.

The fact that the heavens were "prepared" by God "while as yet he had not made the earth" is by no means contradicted by the reference to the luminaries—including "the stars"—as having been "set in the firmament" on "the fourth day."

As there is no pluperfect tense in the Hebrew it depends upon circumstances and a wide knowledge of the Scriptures in general as to whether a past or an immediate action is intended, or fits any particular case the better.

Rev. Smith B. Goodenow, A.M., in his *Bible Chronology* (pp. 230,231) referring, at first, to a matter of chronology in the time of the Judges, says:

> Here we see an important principle followed in the writing of Scriptures as of other history. It is the principle of *retrospection* and *anticipation* [italics his].
>
> Nowadays, the use of the pluperfect (*had* been) carries us backward, and saves all mistakes as to the order of time.
>
> But in the lack of a pluperfect tense among the Hebrews, we have to watch the narrative more carefully to see when there is really a pluperfect sense.
>
> This idiom will explain many points of chronology in the Bible which some have thought obscure.
>
> For instance, the case before us; and also Gen. 1:16, which means, "And God *had* made two great lights" (the sun and the moon; that is had made them before the six days began [?], and now only *set* or exhibited them for regulators of day and night on the earth's surface, by clearing away the clouds.

It is the "pluperfect *sense*" that we must determine by Scriptures which corroborate or disallow.

Many writers admit the creation of the sun before "the fourth day," and consider the term "made" in verse 16 in accordance with the view stated above.

With some of them, as with Dr. Goodenow, we differ, as to the creation of the sun "before the six days began," believing that the sun was created—or spoken into being—on "the first day," as already set forth in our articles.

The time of the moon's creation is a question which we cannot consider here. It may well have been an old planet or satellite—one of the "assembled parts" utilized by God, as referred to in our third article.

Let us now consider the statements concerning this "fourth day" as related to "seasons," "days" and "years."

Here we have in this very first chapter of Genesis the mention of all three of these terms, and that, too, in the same sentence; as also the term "day," in the singular, where God says "Let there be lights . . . to divide the day from the night."

Now if "days" in Genesis I must mean, as so many insist, any indefinite length of time which, it is claimed, geology calls for—no matter how great, estimated variously in millions and billions of years—then will some "authority" tell us what "years" stand for in the same sentence?

Until some one can give us a reasonable answer, we may be pardoned if we continue to believe that "day" means day, and "year" means year; also that "seasons" mean just what all mankind has known them to be since man was upon the earth.

Here, again, the absurdity of interpreting the "days" as indefinitely-long periods is made manifest.

"Day" in the phrase "the fourth day" (v. 19) cannot mean millions of years when "day" and "days" (v. 14) in the same section, pertaining to the same "fourth day," cannot but mean periods of 24 hours each; while "years," consequently, could stand only for a certain number of such days.

Webster defines "year" as follows:

> 1. The space or period of time in which the sun moves through the twelve signs of the ecliptic, or whole circle, and returns to the same point. This is the solar year, and the year in the strict and

proper sense of the word. It is called also the tropical or equinoctial year.

This is the year that the antediluvians knew, together with much other knowledge which was later lost through sin, as we have before claimed.

Knowledge had to be re-discovered, little by little, emerging slowly out of the welter of perverted truths and the Babel of tongues.

Noah knew as much about the "seasons" as we do.

When he came out of the ark, and gazed upon a ruined earth; every vestige of former scenery washed away; no landmarks to show where his own home had been, or the homes of his relatives and neighbors; no sign of life in all the wrecked surface of the earth so far as he had vision to behold it—can we imagine the awful depression he must have felt and the dread in his heart as to the immediate and even distant future concerning the remainder of his own existence and that of his loved family, who, together with him, must have been in tears of anguish over the dire prospect?

Yet God—as always with those who are His—comes to the rescue.

And here was Noah's assurance:

> While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease (Gen. 8:22).

Here we see in this connected narrative, chapters one to eight inclusive, that the "seasons" were what Noah had always known; and of them it was here declared that they should "not cease."

Here, too, it is directly shown that "seedtime and harvest," "summer and winter," were here related to "cold and heat," even as now, although it is evident that the Flood made a tremendous difference in the world-wide climate, as set forth so clearly by Prof. Price in his *Fundamentals of Geology* (Chapter X).

Yet we cannot but think that the first curse, also, had its own part in the change from the perfect climate of "the beginning." Hence the fact that "unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (Gen. 3:21)—a provision they had not previously needed.

(We do not fail to see the spiritual signification, likewise.)

That there had been "seasons" from "the beginning" proves that the earth's axis had been inclined to the ecliptic, and not perpendicular thereto up to the time of the Flood, as some have supposed, though the amount of the inclination may have been less, furnishing a factor in the problem of pre-diluvian climate.

Let notice be taken here of the phrase "day and night" in connection with the "seasons," as set forth above in Gen. 8:22:

Noah knew well the facts concerning Creation. He could not have understood them in any other than the literal sense.

God was here remembering His "covenant with day and night," as referred to later in Jer. 33:20-25, as follows:

> Thus saith the Lord: If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, Then may also my covenant be broken with David my servant . . . If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David my servant . . .

When was God's covenant with day and night made, if not at Creation, the very days of which He particularized by number, in their own order, as pleased Him, for the instruction of mankind from "the beginning"—as related to the earth and its inhabitants?

Earlier still than Noah's time, even in the third chapter of this continuous narrative, we read of Adam and Eve (v. 8) that "they heard the voice of the Lord God walking in the garden in the cool of the day."

Was this a geologic "day"?

Did, or did not, Adam and Eve know the "day" as we know it, with its "cool" evening breezes, after the heat of the noonday? "To ask the question is to answer it."

Be it granted that anyone is free to hold the opinion that an indefinite period is meant; but it is a far different matter to proclaim that opinion as a fact, and declare that "no intelligent person" thinks otherwise.

Personally, we think that the higher intelligence is shown by those who accept God's literal Word, which, aside from His first declaration in Genesis I, states with emphasis that "in six days the Lord made heaven and earth, the sea, and all that in them is" (Ex. 20:11); for when Gen. 1:14 is critically examined, it is found to be manifestly impossible to harmonize the "day," "days," "years" and "seasons" with any sort of nebular hypothesis or geological theory.

Moreover, the first autumnal equinox fell on "the evening" of this very "fourth day," with a conjunction of the moon on "the evening" of "the first day"; two scientific facts proven over and over in our work on Chronology, furnishing positive proof that the six days—yes, the seven days—of that first week were mean solar days of 24 hours each.

And there are other features of the greatest possible interest—both astronomical and Bibli-

cal, as being typical and prophetic—concerning this "fourth day," as discovered during our researches and working of problems, to which we cannot even refer in these articles.

We repeat: The days are mean solar days, and we challenge the opposition to prove the contrary. The burden of proof lies upon them.

We take God's Word as it reads.

Those who interpret it to meet a preconceived theory have a Herculean task to perform.

Mere hypotheses are "no evidence" and have "no facts in evidence."

God's Word and His Works are in mathematical, astronomical and chronological harmony, and it has been the joy of our life to prove it.

Let this fact be noted: To prove the days of Genesis I to have been six literal days is to present unanswerable evidence of the impossibility of Evolution either of plants or of animals; hence, of man himself: the only alternative being the direct Creation of all organic life by the Almighty God.

Why I am a Prohibitionist

By John Roach Straton, D.D., New York City, N. Y.

PROGRESS is the most inspiring fact of human history. Whether one accepts the Bible revelation of the fall of man and his ascent individually through the transforming power of Christ, or some other theory, nevertheless the development of man from savagery through barbarianism to a low form of civilization, and thence to an ever higher degree of material welfare, intellectual enlightenment, and ethical elevation, is the outstanding lesson of the long and splendid story of our race.

This truth, coupled with the other truth of purging through judgment, is the adequate assurance of the final complete redemption of the world.

The underlying principle of this progress is the elimination of the useless and hurtful, that the useful and helpful may have full and unhindered scope for survival and development. Standing upon this principle, every great reform movement of history has won its victories. Upon it tyranny and class privilege were overthrown in the American and French revolutions, and democracy has won her subsequent victories. Upon it slavery was abolished, dueling discontinued, prize fighting outlawed, the lottery stamped out, and the movement for social purity begun. And it was upon this enduring principle that the American legalized liquor traffic was destroyed.

It is seriously proposed now, however, to reverse the wheels of progress and plunge America once more back into the clutches of that well-known monster, the liquor traffic.

As a warning against this deadly danger, I welcome the opportunity to call the attention of the people to the cost of the liquor traffic to us in the past.

My contention is that for government, in any form, either to license or to dispense liquor is a subversion of the fundamental purpose for which all government exists—namely, the welfare of citizens under the government. The following statements from all parts of the world prove this:

The public welfare is the supreme law.—*Motto on Roman Public Buildings, Gateways, etc.*

All government should be moral in its aim and end.—*Aristotle's Politics.*

Nothing that is morally wrong can be politically right.—*Burke.*

Law is a rule of civic conduct prescribed by the supreme power in a state, commanding what is right and prohibiting what is wrong.—*Blackstone.*

No legislature can bargain away the public health or the public morals. The people themselves cannot do it, much less their servants. Government is organized with a view to their preservation, and cannot divest itself of the power to provide for them.—*United States Supreme Court.*

First, the liquor traffic subverts the purpose of all government by destroying the bodies and minds of those who drink.

It is now the deliberate judgment of the greatest scientists of the world—a judgment based upon careful and exact experiments—that alcohol in beverage quantities is a poison to the human system—that it hurts and does not help.

While it is recognized that individuals differ in their susceptibility to alcohol, nevertheless the most enlightened physicians in every community are more and more refusing to prescribe alcoholic drinks. They have learned that alcohol is not a stimulant or food, as the old therapeutics supposed, but an anæsthetic and a poison. This poison caused the actual death in America, in the old liquor days, of 100,000 people each year.

The ruinous effect upon the mind was just as marked.

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We cannot overlook, in this connection, the mental anxiety, the disappointed hopes, the blasted ambitions of those who suffer the results, direct and indirect, of drink. Nor can we overlook the domestic discord and unhappiness caused by drink, which is a most fruitful source of all domestic ills, and especially of the divorce evil, as the statistics of divorce prove.

But the specific mental loss through the toleration and legalizing of the liquor traffic is its production of insanity.

The gathered facts of the old liquor days proved that 40 per cent of all insanity in America was traceable, either directly or indirectly, to strong drink.

The cost of the legalized liquor traffic in the old days was equally as great financially and industrially.

The legalized liquor traffic was never a producer. It was a parasite upon the body of society. It drained the resources of the people and gave not one good thing in return. Every dollar that was spent across the bar of a saloon was a dollar taken from the channels of legitimate trade.

If the $12,000,000 squandered annually in the saloons of Baltimore, in the old days when I lived there and made a study of the evils from liquor in that one city, had been spent for necessary things, it would have boomed every other interest, industry, and trade in the city to an unprecedented extent.

The liquor advocates talk much about the "interests of labor" in connection with the production of liquor, its sale, and so on. All of this is founded on utter economic error.

The following is a table of Baltimore manufacturers from the time of my investigations (from Federal Census Reports of Baltimore Manufacturers, 1905):

	Capital invested	Men employed
Liquor (malt and distilled)	$7,486,118	805
Men's clothing	8,946,613	8,555
All manufacturing industries.....	148,763,503	65,224
Liquor's proportion of whole.....	5%	1.23%

The liquor interests' proportion of the entire capital invested was 5 per cent, but their proportion of the wage earners employed was only 1.23 per cent. This means that if the money invested in the manufacture of strong drink had been invested in other and legitimate industries, it would have employed over four times the number of men who were employed by the liquor interests, and if it had been invested in the manufacture of men's clothing it would have employed ten times that many. Thus the liquor manufacturers, in effect, kept many thousands of laborers out of employment, thereby lessened the demand for labor, and thus tended to reduce the wages of all other laborers.

I found, from the official figures in my study of the conditions in Baltimore, that the actual industrial and financial losses from liquor, due to those who were killed or driven insane by it, lost efficiency in workers due to drink, the cost of crime (and the efforts to control crime) traceable to drink, poverty, disease, etc., aggregated not less than $58,000,000 each year in that one city!

And, in return for all of this, Baltimore received a paltry $1,000,000 license money from her 1,400 saloons.

What a viciously poor and suicidal bargain!

And the cost to all America was over $6,500,000,000 annually.

What was the cost of the liquor traffic morally? It is obvious, to begin with, that to give legal recognition to the sale of liquor in any form costs a city, state, or country the loss of its civic self-respect.

Back in the old liquor days, J. M. Atherton, then president of the National Protective Association, the foremost organization of distillers and wholesale dealers, said:

> The true policy for the liquor trade to pursue is to advocate as high a license as they can in justice to themselves afford to pay, because the money thus raised tends to relieve all owners of property from taxation, and keeps the treasuries of the towns and city pretty well filled. This catches the ordinary taxpayer, who cares less for the sentiment in opposition to our business than he does for taxes on his own property.

Any money derived from the sale or handling of liquor, directly or indirectly, by the *government*, as this quotation from President Atherton proves, is in reality a gigantic bribe to buy off the community from interference with the liquor traffic.

It puts the government under obligation to an evil, and therefore is morally wrong from a public standpoint. It intrenches the liquor traffic economically, and gives it an air of value and respectability which it does not inherently possess.

The legalizing of such an evil makes it increasingly difficult to deal with it on its merits, because any proposed changes may affect a new administration, by requiring readjustment in the municipal fiscal system, involving tax rates, appropriations for public improvement, etc. This naturally tends to make the new administration favorable to the traffic, and thus the evil is shielded from its just deserts.

But the worst effects, morally, are directly upon the individual. That the taking of alcohol into the human system is highly injurious

to the moral integrity of the individual, and through him to society, cannot longer be questioned, in the light of practical observation as well as of scientific investigation.

The greatest European and American physiologists completed experiments which demonstrated scientifically that oft-repeated doses of alcohol directly affect the brain cells, especially the tenderer ones which mark the highest stages of development—not only preventing further progress, but tending to wipe out the progress already made.

Dr. McLaughlin gives a good popular statement of the application of these truths to the human family. He says (The Use of Alcohol: A Scientific Study):

> Those functions or characteristics which have been latest acquired during the developmental process of the species are the least firmly fixed in the individual and therefore the easiest lost. Of course, the last functions required by man, and those which differentiate him from other species, and which we consider his "finishing touches," so to speak, are the moral sense, judgment, and reason. These, then, are the least firmly fixed, and the first to be lost under the influence of alcohol on the nervous system.
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> Suppose a man takes a little alcohol. Those functions which have taken hundreds of thousands of years for the species to acquire are temporarily paralyzed, and the person places himself, mentally and morally, into the position of his ancestors of that remote period. In other words, he, scientifically, truly, and indisputably becomes a brute in all but outward appearance. We have, no doubt, called men who were intoxicated "brutes," but probably did not realize how truly we spoke. Here is a perfectly scientific demonstration that that is exactly what they are.
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> In chronic alcoholism the effects are not so apparent, but are nevertheless real. After one attack of acute alcoholism the drug is partly oxidized and partly eliminated from the system, and leaves no permanent noticeable effects. But let the habit be continued, or let a small quantity be taken with regularity, and irreparable damage is done.

This process is known in biology and medical science as the "law of dissolution," causing "reversion to lower type." A concrete illustration is given and applied in the following editorial from the Atlanta (Georgia) *Evening Georgian*:

> A few days ago John Meade, living in Brooklyn, returned to his home to find his two little daughters cold in death and another child strangled into unconsciousness. On the floor beside them lay their mother in a stupor—all of them the victims of that deep eyed murderer, whisky.
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> True, it was that mother's hands that tied the cord about the children's necks and launched them into eternity, but who would say it was the mother's instinct that guided them? Were the mother there, would she not have rushed to death itself to loose the cords about the necks of her helpless offspring? Her face and form and physical attributes were there, but the *mother*—where was she? In her place there sat enthroned, and ruled that frail form of clay, the demon drink.
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> With hellish fury it seized upon its prey. Not content with debauching the soul of a woman, it fastened its claws upon her innocent children and dragged her husband to an ordeal worse than death. And then, after reveling in its bloody wreck of a once happy home, it left the instrument of its crime to regain her reason and view the ruin it had wrought.
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> Death in mercy, however, came to her relief on the following day and blotted forever from her disordered brain that terrible nightmare.

Volumes of stories similar to this could be compiled from the history of each one of our American cities and states. While I am writing this article, the morning papers, August 30, 1928, are put into my hands, carrying the terrible story of that father in Chicago—that bright and beautiful city so cursed by drink—who killed his own son while drunk, showing that even today the liquor which is tolerated through the effort to break down our righteous prohibition laws still makes men into murderers.

How can any patriotic mind or any lover of humanity admit that money secured from liquor is worth this?

Yet it is now seriously proposed to bring this evil traffic back in some legalized form. What man who really stops to think and admit the truth about liquor can support such a proposition? Is it anything short of a crime against humanity for government—or any groups of citizens under government—to sell the poison which checks and destroys the higher processes of development by which the moral progress of the race is made?

All the hullabaloo of the liquor sellers and the liquor drinkers about "personal liberty" is the most puerile poppycock. "Liberty" never has meant license, and the only abiding liberty is liberty under law!

I once heard that noble old Quaker, Jonathan Taylor of Baltimore, sum it up aptly in a hearing before the Maryland Legislature on a liquor bill. He walked over to the main liquor champion, who had ballyhooed about "liberty," put his finger directly under the other man's nose, and, with his venerable gray head shaking and even his Quaker eyes flashing fire, said: "I want you to understand, sir, that your 'liberty' stops where the end of my nose begins!"

Any indulgence in so-called liberty which infringes upon the liberty and rights of others is a false and spurious thing. One might as well speak of the right of a rattlesnake or a polecat to "personal liberty" in a community as to speak of allowing an evil so monstrous as the liquor traffic to hide its dastardly and damnable carcass behind the fair form of freedom!

The specious arguments of the leaders of the liquor bund have all been answered again and again, and the answer has been brought down to

date by such men as Mr. Ernest H. Cherrington (see *Current History*, August, 1928), Professor Irving Fisher of Yale University (see his book, *Prohibition at Its Worst*), and other well-informed scientific men and efficient economists. Professor Fisher exposes the errors, distortions, and positive falsehoods of the liquor "statistics."

The effort to set up a case for the return of liquor through the claim that government sales in the Dominion of Canada are proving a happy solution of the liquor problem are all foolish and absurdly untrue. I have facts before me, coming from official liquor boards and commissions and other reliable sources in the Dominion of Canada, showing that already, thus early in the experiment in Canada, it is not "government control of liquor," but liquor control of government! The facts prove that the amount of liquor being drunk is rapidly increasing instead of decreasing, and that includes "hard" liquor.

The number of persons drinking is rapidly increasing, especially among women. Instead of disappearing, bootlegging in the Dominion is not only just as prevalent, but has actually increased since the government went into the liquor business.

Mr. George Mecklenburg, writing in the *Christian Advocate* of July 5, 1928, for example, gives the results of his own first hand observations and investigations in Canada, substantiating my statements above. He and other investigators were astounded at the resultant evils. He quotes from merchants whom he questioned, showing that the overwhelming majority of them—over 80 per cent—are already complaining that their business has fallen off since the government has gone into the liquor business. He quotes one clothing merchant who says, "The government gets the cash; we get the charge accounts."

Through the success of the heroic efforts of the most enlightened elements of our American citizenship for over a period of 100 years of education and agitation, we adopted the Eighteenth Amendment to the Constitution, making this country forever dry territory. By doing that, America became the moral and spiritual leader of the whole world, and toward this country other liquor-ridden, drink-cursed lands are looking with hope and longing that their own people, through the success of our reform, may be led into the same paths of wisdom, righteousness, and truth.

Those who are now advocating the return of the outlawed liquor traffic in any form seem to have forgotten the true nature and mission of all wise and righteous government.

Neither city, state, nor national government can enter into even a *quasi* alliance with liquor in any form, and thus protect liquor in its work of destroying the morals and health of the people, without themselves violating the fundamental principles upon which all righteous government is founded.

The object of government, as stated, is to "promote the general welfare," to safeguard the health, morals, prosperity, and security of the people. Our government, therefore, has fulfilled the real mission for which all government exists, by acting upon the truth which modern science and practical experience have discovered concerning the monstrous character of the liquor traffic and withdrawing from the colossal and extensive evil which it once licensed, and setting itself resolutely against it.

If, until the enforcement of law becomes more efficient with the passing years, we have to suffer, even in part, the hideous evils and heavy losses which flows from the liquor traffic in any of its forms, those evils and losses should be charged to that outlawed traffic itself, and none of them to our government, which exists for the purpose of fighting the very evils which it would be partly responsible for if it again gave countenance to the liquor traffic, either by a revival of the licensing system or the yet more monstrous sin of governmental control and sale. We cannot turn Uncle Sam into a bartender!

It needs to be clearly remembered that the present violation of the liquor laws has not come *primarily* from those who want to *drink*, but from those who want to *sell* liquor. There has been a cold-blooded, calculated, and deliberate conspiracy to bring the liquor laws into disrepute and disfavor by *encouraging their violation*, and if this nefarious scheme is allowed to succeed it will break down respect for all law. Apart, therefore, from the merits of the prohibition reform itself, there is imperative necessity for the vindication of the liquor law for the sake of *all* law and order in this country!

And certainly, if there is to be any change whatsoever in the liquor law, it ought to be made by the friends of those laws and not by their deadliest foes. And any changes must look in the direction of strengthening instead of weakening them in the slightest degree! Both wisdom and righteousness demand that, instead of turning back the wheels of progress, we should press on yet further on its shining pathway.

Instead of surrendering, therefore, to those puny moral degenerates and outlaws, the "bootleggers"—and their stronger but even more harmful allies in the higher walks of society,

within the ranks of successful citizens and business men, statesmen, educators, and even, alas, a few preachers—they should *all* be dealt with, from the lowest to the highest, in the most summary, courageous, and thorough-going fashion.

We know the facts of the colossal evils from the liquor traffic in any form in this country, and instead of winking at or submitting to the violation of wise and righteous law in the effort to discount and destroy it, every resource and effort of government, if need be, ought to be brought forth to stamp out lawlessness and the liquor evils behind the lawlessness.

If necessary, as Mr. Henry Ford well said, the army and navy ought to be employed to curb these organized lawbreakers, and instead of electing to high office their champions among the ranks of public officials, those public officials themselves ought to be rebuked and retired from positions of public trust by the righteous power of clean and enlightened ballots.

Victor Hugo once said: "Progress is the stride of God," and let me add that God never takes a stride backward!

The worldwide destruction of the liquor traffic is the next essential stride in the further progress of human society, and when victory is won, it will mark the greatest achievement in the long and splendid story of the material, moral, and religious progress of the human race!

Warring Evolutionists and Sovereign States

By Bishop Warren A. Candler, D.D., Atlanta, Georgia

THE evolutionists have a fresh occasion for dissents and disputes over their fond hypothesis.

Grave doubt is cast upon all previous theories of evolution by a theory recently propounded by Dr. Austin H. Clark, biologist of the National Museum of the United States, Washington, D. C.

From the following extracts, taken from the reports of the Associated Press, issued from Washington concerning the theory of Dr. Clark, may be gathered the main points in his hypothesis:

As he explains it, Darwin was wrong and so was Lamarck. So are their followers on almost all vital points, he declares, and in the long quarrel between the so-called fundamentalists and so-called modernists on the origin of mankind in particular and animale life in general he gives comfort to the fundamentalists.

So far as concerns the major groups of animals he says, the creationists seem to have the better of the argument. There is not the slightest evidence that any of the major groups arose from any other. Each is a special animal-complex, related more or less closely to all the rest, and appearing therefore, as a special and distinct creation.

Dr. Clark's theory collides squarely with the generally accepted one that animal life developed from lower to higher forms over a long period of time. In brief, Dr. Clark holds that all life is obeying a constant urge to produce certain forms and that when these happen to be born into a favorable environment they survive as new types of animals and plants. He contends that there is no first or last in life forms and that the amoeba and vertebrate might have been produced at the same time.

If he is right, the time spent in studying fossils and long buried bones and the painfully worked out hypothesis of the change in certain animal forms has been work wasted. Dr. Clark's views remove skeletonic evidence, including that purporting to show the descent of man from an ape-like creation, off the scientific landscape.

Since the publication of Dr. Clark's theory, other evolutionists have criticized his views very sharply. But why should they do so? It is difficult to understand why they should become so excited over another's theory of evolution when all informed people know that there are nearly as many theories of evolution as there are evolutionists who have spoken on the subject.

The notion that Darwin settled once for all, with a final theory, the dogma of evolution, is utterly erroneous. Before Darwin there were various theories of evolution, and since Darwin many more have appeared.

Dr. Rudolf Otto of Goettingen University, in his well known treatise entitled *Naturalism and Religion,* published some years ago, said:

The differentiation and elaboration of Darwin's theories have gone even farther and farther; the grade and shades of doctrine held by his disciples are now almost beyond reckoning.

Dr. Otto spoke truly when he published his famous book, and what he said is no less true today. Theories of evolution of every sort are brought forward almost daily, and Dr. Clark has done no more than to propose one more.

To say nothing of the evolutionary hypothesis which, before the days of Charles Darwin, were proposed by Lamarck, Erasmus, Darwin, and others, manifold theories of evolution have been offered since his times, such as Weissman's theory of "germinal selection;" the "mutation theory" of De Vries; Wagner's "separation theory"; Eimer's "orthogenetic the-

ory"; Cope's theory of "bathmism and kinetogenesis," and many others.

In truth, between the numerous advocates of these varying and variegated theories of evolution there is war all along the line, each insisting that all but himself have erred. It is not too much, or too hard, to say that the teachings of present-day evolutionists are quite like the false witnesses who appeared against our Lord at His trial, of whom the evangelist Mark says, "their witness agreed not together" (Mark 14:56). However, the false witnesses against Jesus did agree at one point, namely, that they all sought to prove that He was worthy of death; and in like manner, most, if not all, the evolutionists are united against revealed religion, especially against what is revealed through Moses and the Prophets.

Of course, it would never do for one who does not claim to be "a scientist" to dissent from any of them; for one must agree with them all, or suffer denunciation as "an ignorant bigot," "a moss-back behind the times," "narrow-minded reactionary," and such like, and no one likes to be blistered by such amiable terms of scientific liberality and toleration.

Nevertheless, it requires an impossible degree of intellectual agility to agree at one time with all the evolutionists, especially the amateur evolutionists who swallow unhesitatingly everything that appears under the name of "evolution."

Hence, the discussion which Dr. Clark has brought on affords temporary relief; for his views show at least that there is nothing about evolution that is settled, except that every theory is no more than an unproved hypothesis.

This fact should not be overlooked. An unproved hypothesis cannot be justly called "science"; for "science" is established and systematized knowledge, while hypotheses are merely suppositions, akin to guesswork.

In view of the hypothetical character of all theories of evolution, why should anyone demand the right to teach any theory of evolution as established truth? Will it not be time enough to teach it when it has been proved? Why teach what is not known to be true?

For example, there is Darwin's theory of "the descent of man" through the "transmutation of species by natural selection," which theory Dr. Clark rejects, and has never been proved, not even by the industry and genius of Darwin himself. The links of that long chain of descent, from monera to man, never have been scientifically forged. There is not only one "missing link," but very many "missing links," which have never been found.

It is well known that Charles Darwin and his son, who is his biographer also, says "we cannot prove that a single species has changed."

Alfred Wallace, an evolutionist nearly or quite as famous as Darwin, contends that there are great gaps, or breaks, in the supposed long line of evolution, and insists that man has a distinct and separate origin from that of all other animals.

Rudolf Virchow, the celebrated pathologist of Germany, before a great assembly of anthropologists held in Vienna, declared:

> The attempt to find the transition from animal to man has ended in total failure. The middle link has not been found. Man is not descended from the ape.

The famous British biologist, St. George Mivart, says:

> With regard to the conception as put forward by Mr. Darwin, I cannot characterize it truly, except by an epithet I employ with great reluctance. I weigh my words, and have presented to my mind the many distinguished naturalists who have accepted the notion, and yet I cannot call it anything but a puerile hypothesis.

Even Dr. H. F. Osborn, president of the American Museum of Natural History, and the advocate of some form of evolutionary theory, is reported to have said, as late as April 28, 1927:

> I regard the ape-human theory as utterly misleading. It should be banished from our literature, not only on sentimental grounds, but on purely scientific grounds.

Notwithstanding the indisputable fact that this "purile hypothesis" of man's descent from an animal ancestry has never been proved, and is discredited by many of the ablest scientists, it is published in some text-books used in the common schools and high schools of the country, as well as in the text-books found in the course of study used by many colleges and universities. Publishers have monetary interests in the continued use of these books, and many teachers who are ambitious to be regarded as "advanced thinkers," have invested a degree of pride in teaching the unproved hypothesis, which conceit is to them more precious than coin.

From these sources of love of gain and vanity of opinion comes much of the sharp criticism of the legislative enactments of states and cities, which prohibit the teaching in schools, supported by public funds, of any theory of the descent of man from lower animals. But why should an unproved hypothesis be taught as established science in any school?

One might consider such enactments as unwise means for dealing with the "purile hypothesis;" but certainly they cannot be con-

demned as acts which oppose the freedom of scientific research.

No intelligent person objects to the scientists investigating all things as freely and fully as possible; but the scientists ought not to proclaim as established science that which they know has never been proved. Moreover, they should not wish to teach such hypothetical theories at the enforced expense of people who reject such theories and who are unwilling to be taxed to propagate in the schools such doubted and debated notions.

In many states the teaching of the Bible is excluded from the schools supported by taxation. Are the warring theories of evolution entitled to more consideration than is accorded the Holy Scriptures?

Some people contend that if the teaching of evolution is excluded from tax-supported schools, the civil government thereby assumes to pass on the truth or falsity of the evolutionary hypothesis and undertakes to declare it false. Do the civil authorities exclude the Bible because they have passed on its teachings and decided them to be false.

If the exclusion of the teaching of evolution from the schools is a declaration that it is false, would not its inclusion be the affirmation it is true? And would not the assumption that the theory is true, be a bit premature?

Legislatures, city councils and school boards do not exceed their authority, nor do more than their duty, when they forbid the teaching in tax-supported schools of the theory that man is descended from lower animals.

Such theory has never been established as true, and probably never will be. But if it were clearly demonstrated, it has no place in the common schools, where it would be expounded by teachers unprepared for such work and received by immature children and youth not prepared to receive it.

Moreover, if citizens are taxed to have instruction imparted to their children in public schools, their representatives have some rights and duties with reference to saying what shall be taught in the schools which they are taxed to support.

It would hardly be contended that, in the name of "freedom of thought" and "liberty of research," the Koran of the Mohammedans or the Book of Mormon should be studied in our tax-supported educational institutions.

No more should a materialistic doctrine of the origin of man be taught in them. This is the conclusion of common sense which cannot be set aside by hysterical declamations about "liberty of research" and freedom of thought."

No freedom of thought nor right of conscience is involved when the state says what sort of education may be maintained by its funds. No efforts of research are prohibited or restrained when the civil government determines the subjects that are to be included in the courses of study prescribed for its schools.

Let any man hold such beliefs as he may consider well founded, and let him prosecute his researches in whatever direction he may please; and none will be found to persecute him or make him afraid. But let him not whine, if the state declines to pay him to propagate his views, especially when his tenets are offensive to large and respectable bodies of taxpayers.

If he has the truth, he need not fear that it will perish, provided he utters it calmly and confidently.

The efforts of some advocates of theories of evolution to play the martyr act, and range themselves with Galileo and Bruno, is laughable. Nobody desires them to renounce their views or to go to the stake. All that any of their opponents have proposed is that their wares be not purchased for exhibition and use in tax-supported schools. All other markets are open to them if they can find purchasers for their notions.

They will do well, to consider, however, in so far as their materialistic theory has obtained currency it has promoted fatalism, cast doubt upon human freedom, engendered philosophic pessimism, and lowered the dignity of human nature. It has tended to sadden and cheapen mankind.

Can any theory be true which degrades, depresses and disheartens men? Can any teaching be wholesome that leads us to bellieve that man is only a little higher than apes instead of inspiring us to think that he is only a little lower than the angels? Is it well to impart such instruction to the immature minds of children and youth?

* * *

Consider that everything is opinion, and opinion is in thy power. Take away, then, when thou choosest thy opinion and, like a mariner who has doubled the promintory, thou wilt find calm, everything stable and a waveless bay.—*Marcus Aurelius.*

* * *

It is only human to take pride in knowing that our efforts are appreciated.

Always Both for the Christianity of Christ

By Charles Roads, Washington, D. C.

PRESIDENT GLENN FRANK, of the University of Wisconsin, in a newspaper syndicate article, very keenly and comprehensively presents the various controversies now agitating Protestantism, the "dilemmas" into which these discussions are falling, as he says. They are all various phases really differentiating the naturalist religion of Modernism from the Divinely revealed and Holy Spirit regenerated and empowered salvation in Christ. But so far as natural religiousness goes it is also a part of man's Divinely created nature. So the "dilemma" is not a real one nor the two or three positions named mutually exclusive nor opposed. They may be coordinated fully into the supernatural religion of Christ. They must all be included in it if we are to have Christ in us and we to be in Christ fully.

We give the statements of Dr. Frank, omitting two which are entirely different from the rest, and which would lead too far into another field, and are not vital to all Protestantism as all the rest are vital. Dr. Glenn asks:

Shall Protestantism be the religion of a church, the religion of a book, or the religion of the spirit?

Shall Protestantism be a religion of authority or a religion of adventure?

Shall Protestantism be a religion of declarations or a religion of demonstrations?

Shall Protestantism depend for its integrity upon uniformity of belief or unanimity of aim?

Shall Protestantism regard its message as a gift or as a growth?

Shall Protestantism be a religion of deliverance for the sick-minded or a religion of development for the healthy-minded?

Shall Protestantism take its cue from the scientist or from the mystic?

Shall Protestantism be a religion of creative intuition or a religion of critical intelligence?

Shall Protestantism be a personal religion or a social religion?

Shall Protestantism be a religion of active self-assertion or a religion of ascetic self-denial?

Shall Protestantism play for outer prestige or for inner power?

Shall Protestantism try to live above the battle of politics or shall it take part in the battle of politics?

Shall Protestantism spend most energy adjusting itself intellectually to modern science or adjusting itself ethically to modern society?

Shall Protestantism consider its next obligation the further extension of the right of private judgment or the finer enrichment of the reality of private judgment?

President Frank himself states that these alternatives are not in every case directly opposed. He might have said that this is true practically, with some understanding of the terms, of every issue or question he gives. Like almost every false cult the issues are true in what they affirm and false in what they deny. So, for instance, Pantheism is true, is affirming God necessarily immanent in all the Universe, but false in denying that God is transcendent; Deism is true in affirming God above and free from the Universe, but false in denying He can work upon the Universe and abide in it; Unitarianism true in declaring for one God, but false in denying Trinity in One. It is a helpful principle in studying all philosophy, scientific generalizations, and all theologies, that they are true in what they affirm and false in what they deny, and the further principle that the whole truth is, in most cases, the sum and coordination of all the affirmations of all the theories upon any subject.

Take Dr. Frank's first question. The Protestantism of the great outstanding denominations like the Baptist, Presbyterian, Lutheran, Methodist, try to secure the religion given by the Holy Spirit, first in conviction of sin and of righteousness and of judgment by the Spirit, then revealing Christ and imparting saving faith to regeneration by the Holy Spirit, "the religion of the spirit;" but these churches also find the revelation of this religion or of salvation in the Book of God and they base their faith upon it, are guided to Christ by it and developed in holiness and character further, "The religion of the Book" also; and the religion of the enlarging influence and discipline and fellowship of the church. Not one of these three but all the three in union.

The same coordination may be made of the "religion of authority with the religion of the largest adventure" of faith; and the true religion of Christ is both "declarations," confession, or witnessing, and if it is real, of "demonstrations" or proof to the world of a new life and spirit and activities.

Protestantism seeks, again, uniformity of belief to be attained in the liberty of the individual man led by God's Spirit and all studying God's Word, and this necessarily leads to the same aim of extending Christ's kingdom. And salvation by Christ is His free gift but as the new life it grows in grace and in knowledge of Him. The growth not as the alternative of the gift but as following it necessarily.

To nearly every other of Dr. Glenn's alternatives following these the answer of spiritually

minded Protestantism is, "Both!" It wants both the desperate sinners and the moral man, takes its cue indeed from both mystic and scientist, profits by intuition and by critical intelligence and sees no conflict between them, is both personal and social in mutual help one of the other both self development and personal sacrifice, the sacrifice influencing fullest development in Christ; and how can "playing for inner power" do aught but help "outer prestige?"

As to politics and religion it is Roman Catholicism which makes loud pretense of abstaining from the former while in Wisconsin the politicians are moving everything to win German Catholics to Smith. Protestants are mightily gathering on the side of Prohibition in this conflict. Again, it is both religion and political activity for righteousness and patriotism.

Some Protestants do indeed spend most of their energy adjusting their little faith to unproved and unprovable evolution of species, and to the heresies of the ages. But the Christian who selects the real science of established facts has no adjustment to make. It does not contradict the greatest faith he has. And it leads to Christly ethics in passionate endeavor to do good to all men.

Where then is any conflict to the man of Biblical faith, and who is really saved, with any other truth of God in nature, or history, or psychology, or sociology? The Christianity of Christ includes loving God with all the mind, all the soul, all the heart, and all the strength, and loving all men as Christ loved.

Bringing Home the Bacon

By Professor George McCready Price, Berrien Springs, Michigan

THERE are many disbelievers in the evolution theory who nevertheless have been quite perplexed at the fight now in progress regarding it. They have asked, What is the use? How can we hope ever to accomplish anything in a campaign to keep the teaching of this theory out of the public schools?

But there are many signs that something is being accomplished. Not only are certain States prohibiting the teaching of the theory in tax-supported schools, but both the authors and the publishers of the textbooks have read the handwriting on the wall, and have concluded that it is not wise to offend the most sacred feelings of large numbers of parents in every part of the country; and so they have agreed to revise their textbooks to eliminate the offending material. As one publisher recently remarked: "Our business is to publish books. All of our books, whether on history, religion, economics, or science are so written as to give offense to no faction." And he proceeds to say: "Virtually all textbooks on the market have been revised to meet the demands of the Fundamentalists."

Of course, this makes the evolutionists furious. They claim the inherent right to issue textbooks that are saturated with propaganda for the evolution doctrine, and also the right to have such textbooks taught to my children against my will, and then to make me pay taxes to keep up this propaganda. In thus doing these evolutionists are running true to form and are demonstrating (if such a demonstration were needed) the sectarian and faction-making character of the theory which they are so determined to have taught in all the public schools. For some of us have known other sectarians who were also determined to have their pet ideas taught to the rising generation, even in spite of the broad non-sectarian basis on which the American public schools were founded. But now, when the wide agitation of these questions has shown the textbook publishers the wisdom of not outraging the feelings of millions of people, the red-hot evolutionists declare that this action on the part of the publishers is "one of the greatest crimes that can be charged against any educational system."

It is interesting to note the similarity between the former campaign to make the country dry and the present effort to banish the teaching of organic evolution. The New York *Herald-Tribune* recently had an editorial calling attention to the resemblance between the two cases. And it intimates that such men as Clarence Darrow and Charles Smith (of the *A. A. A. A.*) have done more harm than good to the cause of evolution. In my opinion, it is an enlightening thing to see such men as these militant atheists campaigning for the right to force evolution upon the little children in the public schools; we need not be fooled any longer as to the true inwardness of the evolution doctrine. And when we see the books and tracts on atheism constantly advertised by the journal *Evolution,* we can also draw the same conclusion. But the more moderate friends of evolution, those who believe the theory but who would like to be friends of both sides, are quite pessimistic about

the way the present agitation is progressing. Three States have already gone against evolution; and in 1929 there will be forty-three state legislatures (as against only nine in 1928) which will be in session. And the evolutionists are becoming quite fearful of what may happen.

An article in the February number of the *North American Review*, entitled *Bootlegging Science in Tennessee*, is written with exactly the same twisting of the facts and clever misrepresentations that the English and German newspapers always use when dealing with the conditions in the United States regarding prohibition. These newspapers always represent prohibition in the United States as a ridiculous and hopeless failure; they say that the attempt at prohibition has fostered lawlessness and hypocrisy on the part of practically every man, woman and child in America. Similarly this article about "Bootlegging Science in Tennessee" depicts the cowardice and dishonesty of both the authors and the publishers of the school textbooks, who have sold themselves to humor the whims of a few Fundamentalist bigots; in the mind of the writer of the article the heroes of the situation are the teachers, all of whom are doing what they can to evade or disregard the law on every possible occasion.

But we can make allowance for the raging and gnashing of teeth on the part of the rabid propagandists of the theory. They are bitterly disappointed. Evolution with them has become a fanatical religion. Up until lately they were having things pretty much their own way. They had under cover induced authors and publishers to drag in the teachings of their hobby on every possible occasion. The rising generation was being stuffed with their propaganda without the slightest chance of hearing the other side, or without ever knowing that there was any other side. But now the parents (who pay the salaries of the teachers) are rising up and asking that this barefaced sectarian propaganda cease forthwith. Even the publishers are sitting up and taking notice. But the poor evolutionists feel awfully hurt. They are so concerned about the scientific salvation of the boys and girls (your boys and girls and mine), for whom they have been slyly carrying on a continuous propaganda and making us pay the bills. We say we won't pay the bills any longer. If they wish to carry on a propaganda for their hobby, and will pay their own expenses, all right and good. It is a free country; and they can teach and advocate anything they choose. Let them open as many private schools as they like and teach anything they like. But we as parents refuse any longer to pay their expenses for teaching our children things that we do not believe in. And they feel awfully disappointed and hurt.

In reality the evolutionists have never believed in the right of the parent to control the education of his child. In ancient Greece the State was regarded as supreme over the individual; and when the children reached a certain age where they could get along without the constant care of their mothers, they were taken over by the State and henceforth controlled and trained without any interference on the part of the parents. In Soviet Russia (now under the control of fanatical evolutionists) they are trying to do the very same thing. They are trying to insure that the rising generation shall not be poisoned by what Karl Marx called *the opium of the people*, namely, religion. Here in America the evolutionists have secretly been trying to accomplish the same results; that is, trying to stuff the children with theories which would make them immune to any religious "foolishness," safe against any of this "opium." And when we catch them in the act, and protest that we will no longer pay their expenses for doing this thing, they call us bigots and fanatics, and evidently would threaten us with fines and imprisonment if they could.

And now that several communities have declared against evolution, the propagandists of this doctrine are confessing that they don't believe in government by vote of the majority. As an editorial in *Collier's* for December 22, 1928, expresses it: "We have been deceiving ourselves a long time in talking about the sacredness of majority rule." While they felt themselves in the majority they were arrogant and boastful; now that they find themselves in the minority, they still stick to it that they are the ones born to the purple (as far as ideas go), and that we ought to be thankful to have our children taught the elevating and inspiring doctrines of evolution, even to the extent of being willing to pay the expenses of this teaching. And when we deny them this right, they fly into a rage and begin to say that the majority has no right to settle such matters.

But it seems to me a good thing that we live in America and not in Russia. Here we can decide what we are going to have our children taught; if we were in Russia we would have no rights of this sort at all; we would have to allow the evolutionists (even though they constitute only a small minority) to indoctrinate our children with anything they saw fit in order to make these children immune against any religious teaching even on the part of the parents.

Yes, thank God we live in America and not in Russia.

Ten Reasons Why I Know the Bible is the Very Word of God

By William E. Biederwolf, D.D., Monticello, Indiana

THERE are a lot of puzzling questions, but the puzzlingest question of them all is the question of the hereafter.

Buddhists and Mohammedans, followers of Confucius, and of Zoroaster, Theosophists, Spiritualists and Christians; infidels; men of every faith and men of no faith at all will sit around the table for hours and discuss this one all-important question that Job had something to say about 4000 years ago, "If a man die, shall he live again?"

Are the Dead alive? Shall we write over our cemeteries as they did in Paris in the days of the French Revolution, "Death is an eternal sleep," or shall we believe with Tennyson, "There is no death; what seems so is just going somewhere."

It makes all the difference in the world to me whether my life is one day to go out like a snuffed candle, or whether that will be the hour,

> When the tree of life will burst into flower,
> And rain at my feet a glorious dower
> Of something grander than ever I knew.

It makes all the difference in the world to me whether when I die it is going to be, "all up with old dog Tray," as a fellow out in Kansas put it to me one day, or whether that shall be the time when I shall begin to reap the consecrated harvest of my stubborn disobedience to the holy ideals that struggled for the mastery here in the days of opportunity which will then be gone forever.

You say, "Mr. Preacher, do you mean to tell me that that blear-eyed gutter-bum-of-a-drunkard ever thinks of the hereafter? Do you mean to say that that old rubber-souled rascal of a candidate for office, all tangled up in twentieth century, boodling, machine politics, ever thinks of another world when this one is over?

"Do you mean to tell me that that money-hearted gambler, with the flip of the cards, the click of the poker-chips and the whirr of the roulette wheel buzzing in his ear; that rabid, raging, rampant Anarchist crying 'To hell with law and order and all government!'; that shouting, yelling, gesturing stock-broker who acts like a maniac on the floor of the Stock Exchange; that fashion-worshipping, pleasure-seeking specimen of degenerated womanhood given over absolutely to dress and ornament and social function; that stoop-shouldered, serious-faced business man who toils from early morning till late at night the year through to make financial ends meet; that student and that professor absorbed in art and literature or tangled up in the mysteries of mathematics and the secrets of natural science—do you mean to tell me, Mr. Preacher, that such people ever have any time or disposition to think of what shall be when the end of this life has come?"

Yes, just that thing I mean to say. More than any other *one* thought is the thought of old Job, "Man dieth; he giveth up the ghost, and where is he?" In the midst of sin and excitement and pleasure and business that question goes, but it comes back again. Like Bancho's ghost it will not down. You know, as everybody knows, that "the pale horse with his rider" is on his way. Two men die every second. Your turn is coming.

What about this thing they call "The Eternal Future?" Is there such a thing? A number of things seem to say there is. It is an instinct of the human soul.

> They that in barbarian burials,
> Killed the slave and slew the wife;
> Felt within themselves the sacred burning
> Of the Second Life.

The soul certainly needs another life. The principle of justice seems to demand it. The analogies of nature seem to call for it. Science and philosophy say, "It looks that way to us."

But when all these things and others have spoken with their most emphatic and certain testimony, still there is that figure floating before your eyes that ever shapes itself more or less definitely into the form of an eternal interrogation point, and you would give the world, if it were yours, for a sufficient and satisfying answer to it.

It is all right to philosophize with Plato, and his proofs of immortality are not without their value; it is all right to muse with Tennyson.

> Thou hast made us, we know not why;
> We think we were not made to die.
> Thou wilt not leave us in the dust;
> Thou hast made us, and Thou art just.

But when you are through with the speculations of philosophy and the deductions of science and the musings of poetry and all that human reason can bring to your relief, the question mark is still there and for the life of you you cannot rub it out.

And then someone comes and hands me a

book, a book that professes to know, a book that speaks with no uncertain sound, not only as to the fact that there is a future life but as to the way, and the only way, a man may be sure as to the share he is to have in that life; a book that professes to be from God and to speak with all the infallible authority of the Most High. And now if I can only be sure that this book is all that it profeses to be, that it really speaks with divine authority, that I can depend absolutely upon what it says; then, Sir, indeed, I would say,

This little Book I'd rather own
Than all the gold and gems
That e'er in monarch's coffers shone,
Than all their diadems.

Nay, were the sea a chrysolite,
The earth a golden ball,
And diamonds all the stars of night,
This Book were worth them all.

Yes sir, men are a good deal more concerned about this matter than many times we give them credit for.

One evening at dusk I was going down the streets of Portland, Oregon, with one of the great lawyers of that great city. I was pressing upon him the claims of the Christian religion. Presently he took my arm and drew me over to one side within the shadow of a huge column at the entrance of the building, and he said, "Biederwolf, the thing that worries me is: How do we know it is all true?"

Say, do you know where there are men by the thousands who feel just as that lawyer felt, and who would write out their check for many thousands of dollars if they could only feel absolutely certain about the thing we are considering just now.

Now the thing I want to talk with you about in these short addresses is whether we really have any reasonable guarantee that this Book actualy is the very Word of God Himself to you and me.

One thing is sure, and that is that millions of people have taken it as such; men of great and profound learning, and men of little or no learning at all.

One of the most profound thinkers of the age, holding in his hand a Bible, said, 'I am a man; I am going somewhere; I am twenty four hours nearer that somewhere today than I was yesterday. I have read all that infidelity and unbelief have to say. They have not shed one solitary ray of light on the darkness, and they shall not take away the only guide I have and leave me stone blind."

On the other hand here is an ignorant old Indian with gray hair and wrinkled face, but with the light of God's peace shining in his countenance, and his hand upon the Bible he loved so much. And when asked why the "Big Praying Book," as he called it, was so dear to him, he answered, "Big night! All dark! No light! Dark night! Above dark! Inside, big dark night! This Book, rising sun. Make light for feet; words sweet. I keep Big Praying Book near."

I quite well understand that there are some things in connection with this Book that are mysterious and beyond the smartest of us, beyond human ken. Just another evidence that a mind greater than ours produced it. Indeed a religion that has no mystery is its own best refutation.

But there is something, after all, about a simple faith like that of the old Indian before which one can well afford to stand with uncovered head, and I am reminded of the words of that great scholar and statesman of Holland, Abraham Kuyper. What remarkable words they are. He said:

> If then, after all legitimate examination and explanation there still remains in the text seeming inexplicables, cruces interpretum, before which, not I, for that implies nothing, but all confessing theologians stand, even then I do not hesitate a moment to say in the hearing of the whole scientific world, that facing the choice between leaving this question unanswered, and with the simple-minded people of God confessing my ignorance, or with the learned ethical brethren from scientific logicalness rejecting the infallibility of Scripture, I firmly choose the first, and with my whole soul shrink back from the last.

Have these wizards of science like Kelvin, Lodge, and Tesla; giants of statesmanship like Webster, Lloyd George, and Roosevelt; master poets like Tennyson, Milton, and Longfellow; mighty philosophers like Bacon, Newton, and Romanes; world renowned artists like Angelo, Murrillo, and Rubens; world historians like Macauley, Bancroft and Redpath; and uncounted thousands of other stupenduous intellects, as well as the countless millions of humble-minded folk of God who have trusted in this Bible as the veritable Word of God to them, have they all been deceived?

Are these intellectual Titans justified in their estimate of this Book,—this Book which has been subjected to the furnace heat of trial and keenest critical investigation through all the centuries gone? A fire which has contemptuously burned up the cosmogony of the Shaster, the Ptolemaic system of astronomy, the absurd fables of the Koran and the authority of science and philosophy on scores of contested points,—this Book whose pages are still stained with the tears of silver haired saints, whose promises are still the widow's stay as she sits in poverty with her fatherless children, whose

pledge of a resurrection is still the only lamp that shines for the dying child of God through the dark valley of the shadow of death? Or have these millions leaned, and are these millions leaning today upon a weak and rotten reed which gives way and breaks beneath the slightest test?

There are other Bibles in the world today; the Koran of the Mohammedans; the Eddas of the Scandinavians; the Tripitokas of the Buddhists, the Zendavesta of the Persians; and the Scriptures of the Christians. What evidence have I that this Book, this Bible of all the Bibles in the world is alone the word of God in the sense that the holy men of old, who wrote it, wrote as they were inspired in a special way by the Spirit of God for the distinct purpose of revealing His will concerning us and the plan by which He is to redeem the world unto himself.

It is to the consideration of just this that I want you to give yourself earnestly and thoughtfully in the ten articles which are now to follow.

NOTE—This is the introductory to a series of eleven articles by Dr. Biederwolf on "Ten Reasons why I know the Bible is the very Word of God."

A Revolution in Astronomy

By Dudley Joseph Whitney, B.S., Exeter, California

WHEN one considers the achievements of modern science, one cannot but wonder at and admire the remarkable progress that has been made in understanding, or, at least, controlling, the forces of nature. However, while such remarkable progress has been made in that line, scientists are finding themselves ever more and more helpless in their understanding of ultimate causes.

For example, men can do wonders in their control of electricity, but they are absolutely in the dark in understanding what electricity is. They do wonders with light, but they know not what light is, nor how it passes from distant stars to this earth. They weigh distant stars, and tell of what they are composed, but they know no more than a babe in arms of how those stars came to be.

This latter statement is the main thesis of this discussion. The occasion for it is an article in *Science* for December 7, 1928, by F. R. Moulton, co-discoverer with the late T. C. Chamberlain of the Planetesimal Hypothesis.

The reason for bringing this forward is that we are told so often in the newspapers and in books on science about the past history of the earth and the stars, how they came into being, and what will become of them, whereas, as a matter of fact, men know nothing whatever about the subject.

For instance, Professor Moulton points out that practically all of the astronomical theories in the first two decades of the century have been built on the assumption that the main principles of Laplace's hypothesis were correct. Yet Laplace's hypothesis was not correct; consequently all these astronomical theories are so much waste paper. They are merely an incident in the history of science; they are errors once proclaimed as science and truth.

One or two examples may be cited. It has been taught as fact that the main source of heat and energy in the sun came from the contraction of the sun's mass. One of Lord Kelvin's most noted calculations about the age of the earth was based upon this theory. Yet, according to Moulton, this is at the best the source of a small part of the sun's heat; consequently Kelvin's calculations are absolutely worthless.

Speculations about the earth having been a mass of hot, molten material and cooling down, about continents floating around on a semi-liquid interior, and all that sort of thing, are equally unfounded. In simple fact, therefore, granting the failure of Laplace's hypothesis—and every real astronomer does grant it—practically all of astronomical speculation regarding the origin and future of heavenly bodies is no good at all.

Moulton cites numerous instances of the errors of astronomers, their contradictions and their unwarranted assumptions, though I shall mention only two.

Of Einstein's theory he points out, very properly, that it has been verified in only a few classes of phenomena, *in all of which large percentages of uncertainty remain.* Also theories have been built up from what is known of Einstein's discoveries far beyond what there is any justification for. This is very common in science, medicine, philosophy, and other lines of investigation: a man finds a small amount of truth and from a little truth great assumptions are built up. In time they are all discarded and all that remains is the little truth which was first discovered.

Moulton points out, as I said, that practically

all the old theories of astronomical history of the earth should be discarded because Laplace's Nebular Hypothesis, upon which they were, directly or indirectly, based, has been proved wrong.

The joke of all this is, that the thing which has to be substituted is the Planetesimal Hypothesis of Professor Moulton and the late Professor Chamberlain, and that, in fact, is little, if any better, than Laplace's hypothesis. (See *The Evolution of the Earth and Its Inhabitants,* Yale University Press, for some details. The hypothesis has been patched up since the book was issued, but no fundamental changes have been made in it.)

Consequently, astronomical speculations based on the Nebular Hypothesis are no good, and speculations based on the Planetesimal Hypothesis are no good, either, which is simply to say the main thing I wished to say, that astronomers and physicists are absolutely helpless in their theorizing about the origin and early history of the earth, or of celestial bodies otherwise. "In the beginning God" still remains; also: In the end, God, and God at all times between. There is nothing in astronomy to indicate anything else.

Now, there is one other point which deserves particular attention before we drop this subject. The scientists sit in seats of authority, and the public has a right to demand that they be sure of the accuracy of their statements before they dogmatize. Here the astronomers have dogmatized, and taught as facts what have been proved to be not facts; but there is even more to it than that.

They have frequently asserted theories to be fact, or at least intimated that they were fact, when it was plain before them that the theories were false.

For example (as cited in this article), as late as 1922, several years after the Nebular Hypothesis had received its quietus, Dr. George E. Hale, in his book, *The New Heavens* (page 35) said: "Laplace's hypothesis has been subjected in recent years to much criticism, and there is good reason to doubt whether his description of the mode of evolution of our solar system is correct in every particular."

"Reason to doubt if it is correct in every particular" is certainly a mild way to say that it has been completely discredited. It is about on a par with H. E. Fosdick's statement in *The Ladies' Home Journal* several years ago, in writing about evolution and religion, when he gave an outline of Darwin's theory of the origin of species, and then said that there was some difference of opinion among scientists as to the extent that Darwin's theories could be accepted. That was a mild way to say that the majority of the leading biologists had rejected Darwin's theory.

Statements like that of Hale show that the scientists in the statements they give to the public often indicate that they know whereof they speak when they actually do not know and when they have good reason to believe that they are wrong. A man writing as an authority has no right to intimate that a system of astronomical evolution is evidently sound when there is plain evidence before him that it is not.

Professor Moulton is very clear in his denunciation of dogmatism in matters of science, particularly in speculations regarding astronomy, when those who write have not full reasons for being sure of their position. He points out two books by Dr. J. H. Jeans, a noted astronomer. In one, *Problems of Cosmogony,* published in 1919, Jeans asserts regarding the average star: "The contraction provides for radiation at this rate for 350 million years, a period which agrees well enough with our other estimates of the age of the universe." Note the time, 350 million years, and the assertion that it agrees with other estimates.

But then in 1925, in *Evolution in the Light of Modern Knowledge,* he says: "The length of time to bring about an imperfect approximation such as is observed is found to be of the order of millions of millions of years. . . . We can be fairly confident that the great majority of stars have done so."

Here in 1919 stars endure for 350 millions of years, but in 1925 he is fairly confident that they endure for millions of millions of years. Six years are too little to make all that change. Dr. Jeans is far from being the only one who is dogmatic in regard to the problems of science that are too great for men to solve as yet. Professor Moulton's whole article is an *exposé* of the ignorance and dogmatism of astronomers in matters that are beyond them.

This is not only so in astronomy; it is so in geology. Geologists know wonderful facts about the present earth, just as astronomers know wonderful facts about the present heavens. Both are as helpless as children to do any effective explaining as to how either heavens or earth came to be as they are. Both are and have been dogmatic in their ignorance and have misinformed the public. We can honor the scientists highly for many of their achievements, but we have a right to condemn them for making statements that are not correct, and we should be very slow in accepting any statement merely because a scientist says it.

THE SANCTUARY

The First Temptation of Christ

By Clarence Edward Macartney, D.D., Pittsburgh, Pennsylvania

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.—Matt. 4:1.

STANDING in one of the great limestone caves of Bermuda, you can hear the flow of an underground stream. Those waters, ceaselessly flowing, have eroded the cavernous depths with their vast resounding chambers and fantastic decorations. The mind reels as it tries to estimate how long that stream has been running. While empires had risen and fallen. while new continents had been discovered and added to the map of the world, while generation after generation of men had come forth like the leaves of the forest, and like the leaves had fallen and perished, strewing the world with their dust, that stream which swiftly murmurs at your feet has been flowing on and on, never interrupted, never ceasing, never getting through with its work, a symbol of the tireless energy of those forces in the natural world which make and unmake the seas and the continents, extending the first verse of Genesis—"In the beginning God created the Heavens and the Earth"—over all the ages that have been and all that are yet to come.

So temptation flows like a river through the life of man. Old races die out; new races take their place. New powers are thought out and new devices invented; but through each generation of men there flows this river of temptation. How long temptation has been here! How old it is! How unchanging it is! It is as new as birth and as old as death. It touches the life of the fool and the philosopher, the prince and the pauper, the savage and the sage, Christ and Judas. Wherever man has gone, temptation has gone. It is man's shadow, haunting him wherever he goes and wherever he appears. It is the warfare from which there is no discharge.

Without the story of the temptation, the Gospels would have been incomplete. Christ, made in all things like unto His brethren, taking upon Him full humanity, was to taste and feel, not only our griefs and sorrows, our cares and burdens, but He was to experience our encounter with evil and to know our susceptibilities,—the susceptibilities of our nature to the inducements and allurements of evil.

Properly, then, the ministry of Christ has its wilderness prelude where Christ meets and conquers Satan. He tasted death for every man on the Cross, and in the wilderness He tasted temptation for every man. The temptation of Jesus and His victory in it have a place in His redemptive work, just as His death on the cross or His resurrection from the dead.

We can accept no explanation of the temptation of Jesus (which could have been related only by Him) which reduces it to a mere subjective experience. It was a real conflict with the powers of evil, and it is only upon the ground of the reality of the temptation that we can read any meaning into those great assurances of the help and sympathy of Christ in our own struggles, how tempted in all parts like as we are, He was yet without sin, or how having Himself suffered in this battle of temptation, He is able to succor them also that are tempted.

The reality of the temptation carries with it the reality of the tempter. To say that Satan is just the personification of the power and principle of evil is too vague, and utterly inconsistent with the teaching of the New Testament and the teaching of Christ Himself. This record of the temptation comes from Jesus. It is significant that the temptation is at a time when He had reached thirty years of age. Had someone been inventing a story of temptation and putting it into the life of Christ, it certainly would have been inserted, as in the apocryphal tales, at an earlier period. The very place of the temptation in the narrative, at the beginning of the ministry, is a witness to the truth of the record. If you can reduce Satan to just the personification of an evil principle, on exactly the same ground you can reduce Christ Himself to a personification of the principle of good, and St. Paul to the personification of the hopes and graces and doctrines of the Christian life. Those who have disposed of the devil as just a sort of figure of speech, or personification, ought first of all to explain to us who is doing his work in the world.

"Then was Jesus led up of the spirit to be tempted of the devil." When? Immediately after His baptism in the Jordan by John and His baptism by the Holy Spirit, immediately after the Heavens had opened and the Voice had declared Him to be the Son of God and Heaven's plenipotentiary upon earth. Then it was that before He attacked the stronghold of Satan, He was led forth into the wilderness to sustain the attacks of Satan himself. His whole future ministry as our Redeemer depends upon His success or failure in this first encounter. Satan himself recognized how critical the moment was for his own kingdom, and went forth to assail Him with all his ancient guile.

Christ was led of the Spirit *into the wilderness* to be tempted. St. Mark adds one of his graphic touches, telling us that he was "alone with the wild beasts." Temptation is just as certain and just as lonely as death. It is a solitary experience. You cannot share it with the nearest and the dearest. Other conflicts you can fight with others marching by your side, and with shoulder touching shoulder you go into battle. But in this conflict you go alone. Satan never talks to ten men, or to a congregation. He talks to one man; he singles him out of the crowd, and then speaks to him his innuendo and fatal solicitation. The scene of your temptation may be a crowded auditorium, a quiet secluded home, a sequestered study, a busy throbbing highway, or a country lane where the branches meet overhead. But wherever it is, and whatever the circumstances, there you meet the adversary of souls alone.

The tempter came to Jesus when He was "an hungered." It would have been no temptation to Jesus if Satan had asked Him to turn stones into bread on the first day, or the second day; but at the end of forty days it was a great temptation, for His famished body leaped at the very mention of bread. Satan knows when to come. He said to Jesus, "*If* Thou be the Son of God." The one person who has never doubted the Deity of Christ and His divine Sonship is Satan. Whatever philosophers and wise men and unbelievers have done, Satan and his princes have never doubted the person of Jesus. They know who He is. But Satan evidently thought to awaken a doubt in the mind of Jesus Himself concerning His relationship to His father. The citadel of the soul is faith. Our Lord said to Peter that Satan would try to sift Him as wheat is sifted, but that he would pray for Him that His faith fail not. Satan will let you keep everything else you have, so long as you surrender to him your faith.

"If thou be the son of God, command that these stones be made bread." Christ was hungry. Hunger is a natural and not sinful appetite. He was endued with miraculous powers, and a little afterwards at Nazareth, when He passed through the mob who sought to push Him over the precipice, He did not hesitate to make use of those miraculous powers. But now He had been led into the desert of the Spirit to meet temptation. He was not there to command stones or anything else, but to obey. To work a miracle in order that he might gratify this sinless hunger and desire was at that time inconsistent with His work as a Redeemer and a Saviour. Therefore, he said to Satan, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Christ, in loyalty to His commission as a Redeemer, making Himself a servant for the redemption of mankind, refused to work a miracle to satisfy His hunger. He is therefore in that respect the heroic example for all those who are in circumstances of difficulty and are tempted to get out of them by a wrong way. Men do not always sin simply for the sake of sinning, but for the sake of escaping from difficult circumstances. Men will steal to satisfy their hunger; or a man will lie to save himself confusion or embarrassment; or a man will take a crooked course in business to save himself from loss, or to make a little gain. He says that the exigencies of his circumstances moved him to sin. In that respect, many of us are like Saul. Saul was going forth to do battle against the Amalekites. Samuel commanded him not to engage in battle until he had come to offer the sacrifices. But Samuel delayed his coming. Saul became anxious. He saw the flashing of the forest of their spears and helmets and shields, and fearful lest his own army should melt away, he arrogated to himself the office of the priest and made the sacrifice. The smoke of the sacrifice was still ascending to heaven when Samuel appeared upon the scene and demanded of Saul what it meant. Saul explained the sacrifice and tried to exculpate himself by saying that he did it only under compulsion. "I forced myself." So we say that we did this thing against our best training and conscience, against our own desire; we did it under compulsion; we forced ourselves. But when we are confronted with a question of right and wrong, considerations of safety and danger must not sway us in the least. The equator between the hemispheres of right and wrong never changes its position a single degree. Against that ignoble company of those who whine that their temptations have been too strong for

them, that they are the victims of circumstances, and not of transgression, I summon up the noble army of those who have witnessed to the higher law and to the truth.

The world says, "A man must live." I have no doubt it whispered that in the ear of Joseph. The world said, "Joseph, a man must live. It's not necessary for you to go down into the dungeon." But Joseph answered, "How can I do this great evil and sin against God?" "A man must live," said the world, to Shadrach, Meshach and Abednego, the three Hebrew lads at the court of Nebuchadnezzar. "You are not called upon," said the world, "to stand for your Hebrew principles and training to the extent of risking your life in Nebuchadnezzar's fiery furnace." But the Hebrew lads answered, and that great answer still rings down the corridors of time: "O, Nebuchadnezzar, if it be so, our God whom we serve is able to deliver us. *But if not,* be it known unto thee, O king, that we will not serve thy God nor worship the golden image which thou hast set up."

"A man must live," the world said to Daniel, when he read the proclamation of the king, Darius, that for thirty days, no prayer should be offered, save to Darius himself. "You can say your prayers, Daniel, in your secret chamber. You need not pray at the open window where your enemies will see you; and thus you will escape the lions' den." But Daniel said, "The man of faith and prayer must live within me"; and three times, as his wont was, Daniel opened his window towards Jerusalem and knelt down and prayed to the God of Abraham, Isaac and Jacob.

"A man must live," the world might have said to John the Baptist, when he was confronted with the enormous transgression of Herod and Herodias. "Limit your strictures on immoral conduct to just vague general principles," the world might have said to John. But instead of that, he invaded the King's palace, and standing before Herod and Herodias said to him, "It is not lawful for thee to have *her.*" "A man must live," said the world to John the Baptist. But John answered, "No, a man must not live. A man may have to die, in order that the true, the high, the spiritual in him, the man of God, shall live." And here on the silver charger is his head to please the whim of a half naked dancing girl, and satisfy the vengeance of a bad woman! John died; yet in the highest sense, John lived, and lives, and the mention of his name today is like an army with banners.

"A man must live," the world said to John Bunyan when he was arrested under Charles II. If John Bunyan had signed a paper saying he would not preach in public, he could have escaped the prison, and if any time during his twelve years imprisonment he had been willing to say that, he would have been released. "A man must live," the world said to Bunyan, "especially a man with a dependent wife and little children, and especially when one of those children is blind, like your poor girl, Mary." In the dungeon, Bunyan thought of that. He said that his heart was like to break when he thought of his poor family, and especially when he thought of his poor blind girl. "Oh, my poor blind one," he would say to himself, "what sorrows thou art likely to have in this life! How thou must go naked and hungry and beg on the streets and be beaten and starved, and now I cannot so much as endure the thought that the winds should blow upon thee." Yes, a man must live, and a man's family must live; but John Bunyan remained in the dungeon, and gave over his concerns, blind Mary and all, to the keeping of God. Towards the end of his imprisonment, he wrote that glorious passage in which he said, "Unless I am willing to make of my conscience a continual slaughter shop and butchery; unless I am willing to pluck out my eyes and let the blind lead me, then God Almighty being my witness and my defense—if it shall please Him to let frail life last that long—the moss shall grow upon these eyebrows before I surrender my principles or violate my conscience."

"A man must live," the devil said to Christ. "Yes," Christ answered, "A man must live, but not by bread alone." A man must live by the Word of God. A man must live, but not merely the animal man, the creature man, the man of meat and drink and clothes and flesh and bone. The other man, the man of the heart, the man of the soul, must live. It is written, written in the Word of God, written on the stars, written in the moral fabric of the universe, written in the heart and conscience, that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

When the devil tempts you in these coming days to depart from the path of right, and you are inclined to yield and to justify your yielding on the ground of necessity, may the words of Christ ring in your mind and be your help and deliverance, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Oh, the sad thing, the tragic hour is when that other man who lives by the word of God dies in you or in me, and what remains is but animal and bestial!

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

The Thirst of the Spirit

John 7:37-44

MAN thirsts in every part of his complex being. The body thirsts for water; the mind, for knowledge; the heart, for love; manhood for opportunities of valor and strength; womanhood, for conquest; the aesthetic nature, for the beautiful; the moral nature, for righteousness; and the spirit of man for God. To meet this godward instinct of man, Jesus "stood and cried, on the last, the great day of the Feast, If any man thirst, *let him come unto me and drink.*"

Thirst is an index of capacity. The animal thirsts for grass and water. Man's thirst reaches out into a hundred realms. Some complain of thirst, of unrest; and yet it is a vital part of our nature, and inalienable. This points out our greatness, and marks the lines of our possibilities. It is God's challenge to us, an imperial challenge.

Nature and the Bible agree to establish the fact that the Creator has provided for every normal thirst of man. To do otherwise would be malevolent, torturing the children of His creation. There is water for the thirst of the body, opportunities of valor for the heroic, spirit, eternal realities for the soul. God Himself is the answer to man's universal thirst after God. "O God, Thou art my God, my soul thirsteth for Thee."

Man drinks freely from the fountains of the world to satisfy his thirst for pleasure and wealth, for fame and self-achievement. Yet this never quenches the deepest, irrepressible yearning of his soul. The soul was made for God; and nothing else can satisfy. Many are restless; and they do not understand why. They grope after fancied good, only to find their thirst the greater. They know their life is imperfect, as is the heart without another heart to beat against.

Jesus Christ satisfies man's soul thirst for God. Millions can truthfully say, In Christ I have found God, and my thirst is quenched. We may not understand just how it is, but letting Christ into our heart we find peace unspeakable and full of glory. His love, His presence, His spirit gives us rest of soul. He makes good His promise, "Come to me and drink."

When our soul thirst is thus satisfied we find undreamed joy and inspiration in all the good gifts of God. Instead of the supercilious criticism of the fact, "the time is out of joint, O cursed spite that ever I was born to set it right," we glory in the truth that we may help to set things right, working with God, as Jesus worked with the Father. We feel at home with Nature, and in the groves, as God's first temples. True science adds spirit to artistic knowledge, and reveals the greater wisdom of God and His love of the beautiful. The influence over the souls of men to lead them to Christ is our highest joy. We no longer dread the death of the body; for that is but the unveiling of the unseen glories, and the unshackling of our fettered life.

This is the most satisfying proof of the existence of God, of His immanence as Immanuel, and also of our own immortality.

The Home of the Spirit

2 Corinthians 5:1-10

THROUGH his godward life man is homed in God. An orphan child was heard crying in the night. He was in a new house, and his lonely heart was sad. His foster father went in and asked him what he wanted. He simply said, "I just wanted you." In the arms of tender, strong love, he was satisfied. This makes a house a home. Man by nature is orphaned. The body is only a dwelling place, but when God, the Father of his spirit, enters the heart, he is "at home" in the loving Presence.

Years ago I knew a good woman, a child of God, now with Him in glory. I shall never forget the letter she wrote home, telling how she had found God. For some time she felt that she had been drifting, drifting, on some unseen and unknown current, she knew not where or whither. By the Holy Spirit she was led to open her heart to Christ. In Him she found God and was at home. Her life was transformed. The beauty of it was conspicuous, and its illumination was a joy to herself and friends.

Many are wandering like the prodigal son. Their lives may be outwardly moral; but they have not found the home of their soul in God. They are seeking abode in another sphere, in the material realms, roaming in the barren fields of the world, and on the bleak hills of vanity. The Good Shepherd is seeking them, that He may home their spirit in the presence of the Heavenly Father. "If a man love me, he will keep my word; and my Father will love him; and we will come unto him and make our abode with him." (John 14:23).

The home is the center of all our thoughts and love, of all our plans and activities. When our soul is homed in God, He is the center of our whole being,—body, soul, and spirit. We are ever drawn to Him, kept in our proper orbit, conscious of His guiding hand, His eternal love. If a man's spirit is not so centered, he is a wandering star, erratic and dangerous, headed for destruction. "I, if I be lifted up, will draw all men unto me."

Each human life is a complex and complicated system. Even the atom is an electric system, palpitating with force and motion. How wonderful is man! Only God can make the whole man harmonious and efficient, a glorious integral part of the divine plan of the ages. "Know ye not that your body is a temple of the Holy Spirit?"

Every active human life functions in all kinds of discordant duties and conflicting demands. The world holds out to every one the most alluring bribes. Often the animal life entices us away from the higher blessings and the divine responsibilities. Our safety lies in our obedience to the will of God, made known to us by His Spirit. Thus our spirit dwells in a home of harmonious delights. Evil is expelled,

with its distraction and discord. "All things work together for good to them that love God."

"We know that if the earthly house of this tabernacle be dissolved we have a building of God, a house not made with hands, eternal in the Heavens. . ." We are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord." (2 Cor. 5:8.)

Recognizing Jesus

John 21:1-14

THE eyes of all the earth are being turned to Jesus Christ, more and more rapidly. Already He has become the "desire of all nations." Many in China and India that do not call themselves Christians freely acknowledge that Christ is the only hope of their nation. In America even radicals say, "It is Christ or chaos." In one generation four nations have become nominally Christian. The leaders in China today are Christians. Mahatma Gandhi calls himself a Hindu, but he frankly confesses that he accepts the teachings and the life of Jesus Christ. In Christian lands as never before millions are studying Christ, rather than any philosophy about Christ. All this comes to full fruition when they acknowledge Jesus as the Son of God.

Nicodemus came to Jesus by night to make sure; and then he not only recognized Him, but publicly acknowledged Him. On the first Easter morning, Mary Magdalene saw Jesus standing in the garden "and knew not that it was Jesus." That same day in the afternoon the two disciples walking to Emmaus were joined by Jesus, yet "their eyes were holden that they should not know Him." Afterwards seven disciples were fishing on the Sea of Tiberias. When they drew near the shore Jesus stood on the beach and spoke to them, yet "the disciples knew not that it was Jesus." Again when Saul was on his way to Damascus to persecute the Church, Jesus appeared to him, and he answered, "Who art thou, Lord?"

The great mission of the Church is so to preach Christ that all men may recognize Him as the Savior of the world. Many hear only words, and dimly see only the Man of Galilee. When Richard the Lionhearted was imprisoned in an unknown castle in Germany, Blondel went to one and another, singing Richard's favorite song outside the walls. At length as he listened he heard the king's response from within; and eventually the prisoner was set free. So the preachers of Christ declare the Gospel, and await the response of those that recognize the Christ of God. So Thomas reacted, "My Lord and my God."

Dr. Thomas Guthrie was a great and effective preacher; but some that listened to him, did not hear what he said. An old parishioner on his dying bed confessed to his Pastor that he had heard thousands of his sermons; but he had never listened attentively. He was always thinking of his own plans, engrossed in his own business. So many in Christian lands hear about Christ, read about Christ; and yet they do not recognize Him.

George McDonald tells of Robert Falconer, distracted with doubts, walking through Switzerland. Finally he found peace with God; and he returned to London to engage in a strenuous life of social service. He recognized Christ in prosaic duties. "Inasmuch as ye did it to one of these, ye did it to me." "Where the many toil together, there am I among my own; Where the tired workman sleepeth, there am I with him alone."

Christ is most disguised in sorrow, trial, failure, disappointment. "Before I was afflicted I went astray; but now I have kept thy law." When we do not hear His voice, "Follow me," He sometimes awakes us by this stern reminder of our need of Him. "Whosoever would be my disciple, let him deny himself, take up his cross, and follow me." "Thy face will I seek."

Friends assured a dying Christian that his religious wife would introduce him to the Saviour. He answered, "No. She will not need to do so. I have myself known Him these many years."

Getting Acquainted with Jesus

John 14:1-15

SOME people seem to think that they know Christ fully the first time they meet Him, even if it is in the heated atmosphere of an old-time revival. It is true that five minutes in personal touch with Christ teaches us more than a hundred years of second hand knowledge; but even that is only a beginning. Philip was a type of many, just having a "nodding acquaintance" with Him. "Have I been so long with you, and yet dost thou not know me?"

The lure of the world keeps many from seeking personal knowledge of Christ, as an ever present spirit. "Lo, I am with you always." The siren voices of worldly delights entice many Christians from the high seas, of fellowship with Christ, upon the rocks of piteous spiritual failure. There is something better than the wax of isolation. In Christ we find a music infinitely better. The better we are acquainted with Christ, the less influence can the things of the world exercise over us. Let Christ be all.

A Greek myth tells us about a magnetic island that drew out all the bolts of any ship that neared its shores, leaving it a disjointed wreckage. Some forms of the world's seduction certainly draw out the bolts of some people's religion, leaving them distracted and helpless. A better acquaintance with Christ renders us proof against all the wiles of the devil.

The close fellowship with Christ gives us the strength of a new manhood or womanhood. What inspiration there is in just the presence of some noble characters! There is infinitely more in the continual presence of the divine Christ. When Rev. C. A. R. Janvier was preaching in Allahabad, India, a note was sent up to him on a crushed envelope. "A man in great distress and lost to everything good would like to talk with you." It was a young Hindu. "I have no will to resist evil. Cannot you tell me of someone, some man of clean, strong character and noble life who would let me visit him frequently; so that somehow the strength of his character might impress itself upon me, and I would be something better?" It was a great joy to the missionary to be able to tell him, "Yes. I know just such a one, Who will not only let you come to him once in a while, but Who will have you stay with Him, until His pure, strong, manly life will overmaster yours, and transform your soul into His likeness."

Acquaintance with Christ dispels all doubts. A professor in a Scandinavian University lost his anchorage. He drifted into agnosticism, then pessimism, and despair. He tried Christ Himself. "Then I had a flood of light break upon my path." Jesus says, "Come unto me." "I am the way, the truth and the life. " "According to your faith be it unto you."

OUR SERIAL

A Story that Deals Effectively with Some of the Crucial Questions that are Now Disrupting the Church of our Lord Jesus Christ

The Clamping of Shackles

A NOVEL

By
Professor Glenn Gates Cole, Litt.D.,
Wheaton, Illinois
Author of
Jungle Poison

IV. A Popular Minister

Instead of the Golden Rule being impracticable in business, it is business that is impracticable. Possibly the greatest sore in the business tissue is the relation between capital and labor. Capital is not willing to apply the Golden Rule in its attitude toward labor; and labor is far from applying the Golden Rule towards capital. If they did, the unpleasant friction would stop. It is not the Golden Rule that is impracticable; it is the impracticable attitude of the two parties themselves. Do you observe that the situation has never been helped by any theory advanced by man for relieving it?

IN THE days which followed, Harker found himself in a maze of bewilderment. He had always imagined a minister's life one of leisure and lack of responsibility. He now found the opposite to be true. However, his virile manhood arose to the increasing burden and the unexpected surprises were a pleasure to him. At times, he shut himself away from petty exactions and gave his efforts to the preparation of the sermons which were his chief sources of delight. He grew in eloquence and in that personal power which marks the great speaker.

His sermons drew crowds. At first he gauged his success by the increase in his audiences. His pride was touched by this and he found himself giving more and more time to the preparation of sermons and less and less to the hundreds of petty details which mark the pathway of the real shepherd of souls.

As time went on, he made a disconcerting discovery. His audiences were large, but it was a migratory people he preached to. Many of the members were irregular in their attendance, and their places were taken by strangers who came once or twice, then disappeared, to have their pews taken by new occupants. He was beginning to realize that revolutionary speech attracted crowds but that no real impression was made unles the radical utterances rang true. However, the Church Board appeared to be satisfied since the collections and contributions to the church budget were greater than they ever had been in the history of the church. People are likely to give liberally if their sore sins are left untouched. Strangers visiting the city, heard of him, and flocked to his services.

But there was one place he could take all his perplexities, sure of keen, discriminative advice. Wanda was the great power who solved his troublesome problems. He did not always agree with her suggestions; but, despite that, his radical positions were unsuspectedly modified. He never really knew that had it not been for this sane influence his incumbency of that particular pulpit would not have lasted a year. He early discovered the great respect and love his parishioners had for Wanda. She was the unassuming power behind the throne. Her unobtrusive influence was felt in church, Bible school and Endeavor society. She shrank from the publicity that would have been inevitable if the sweetness of her voice had been a part of the choir. But in spite of that, her hand was on its doing, and her influence counted to make it the most celebrated one in the city. Little wonder, then, that the path from his study to her home, was the most travelled of all. And that fact was not sensed by either of them,—it seemed so much a matter of course. But there was one strange discord in their relationship—she would not attend the services when he preached.

At first, this pained him severely; but in

time, he came to accept the status without remonstrance. "Finally, she must relent," he thought. And then, in his busy life, he almost forgot her absence. It was only when, as an observer at a distance she discovered the weakness she predicted, that her frank criticism of his course ruffled the serenity if his self-satisfaction.

"I am positive I am right," he insisted, one day, when she had been more critical than usual. "Religion must be a reasonable natural thing, and the church a highly organized human effort to promote good-fellowship. A social, natural, human religion is convincing. The supernatural, miraculous, unnatural concepts are prohibitive. This is an age of fact and discernment. We have not time for old myths, exploded miracles, and impracticable teachings. Christ was strictly human. He was not perfect, and we have to eliminate His mistakes and His errors just as we would those of the teachings of any man. About half of His Sermon on the Mount is bunk and illogical,—if He ever spake all those reputed words."

"Shame! Shame! Mr. Harker!" she expostulated.

"Fact, Wanda!" he insisted. "Take the matter of divorce, for instance. Modern law, based upon social well-being is well-nigh perfect, and quite out of harmony with his mistaken teaching concerning it. I doubt whether he was in harmony with the needs of his times; I am sure he would not be today. The evolution of social practices is the only correct authority to follow."

"I do not agree with you," she remonstrated.

But he continued, "Wanda, do you think a woman ought to live with a brutal husband who made her life continually unpleasant and unhappy? Our modern law is superior to Christ's teaching on this score. Law grants her the power to have the marriage annulled. Christ's teaching would condemn her to a lifelong unhappiness. I believe in making religion conform to the sensible law in this matter."

"But, Mr. Harker," she objected; "You are missing the point. You are making marriage merely an expediency and not a spiritual condition as Christ would have it. The only cure in this world for brutal husbands is the spirit of Christ in their hearts."

"And granted you are right," he said, quizzically, a smile overspreading his face; "But suppose he refused the spirit of Christ; and as many do, continued on his course of brutality and wickedness?"

"Then she does not have to live with him. She can go her own way. Christ never taught otherwise. But that is not divorce."

"But when the two cannot live together there ought to be divorce," he objected.

"Not necessarilly," she replied.

"But think!" he exclaimed. "It means the breaking up of the family. Is not she really entitled to have happiness, and another loving husband?"

"She may have a measure of happiness. As for another husband, that would be wrong; and it would not be a happy life for her. I never knew re-married divorcees to be really happy."

"Too much sentiment, little girl!" he exclaimed. "Do you really believe that if a person makes an unfortunate marriage, he is doomed to a life of misery just because of a little sentiment?"

"If a person makes such an unfortunate marriage, in reality it is his own fault," she replied, with spirit. "And like many other mistakes and unfortunate things, he should make the best of it."

"In what way is it his own fault?" he pursued.

"People are much the same after marriage, as before," she explained. "There is not a single characteristic which makes married life unpleasant but which was in the character of the two before marriage. If divorce were not so easy, the parties would be warned before marriage, and there would be fewer misfits."

"Be more explicit," he demanded.

"In some states, drunkenness is a ground for divorce. Well, a woman knows whether a man drinks before marriage. Very few have to discover it afterwards. When a woman marries a drinker, she is open-eyed in going to a drunkard's life."

"But love leads her to take the chance," he teased.

"Not love," she hastened to correct: "But a very foolish sentiment. Everything called love is not love."

"How do you define love?" he queried, much interested.

"Love is a wish for companionship with the object of it; and is based upon respect and faith in the good qualities which are endearing."

"Is love then a thing of the intellect, alone?" he pursued.

"Not altogether," she acceded. "There must be an emotional side. There must be passion and fire in it. But there must be reason and mental assent in it, too, if it is really love. That is what I am insisting on. The

traits which make married life unhappy, are the same traits which exist in the sweetheart. Take all the grounds for civil divorce one by one, and see if it is not true. Incompatibility and uncontrollable anger: that is there in the sweetheart as well as in the wife. Refusal to provide, and desertion: that is but the discovery of a laziness and improvidence that existed before marriage. Unfaithfulness and infidelity: immoral young people are likely to be unfaithful to their vows after marriage. Courtship, instead of being a great game of bluff, of hiding one's real character, ought to be an honest effort to discover the weakness as well as the good traits of the companion."

"I fear if that were the usual policy, there would be fewer marriages," he said laughingly.

"True; and there would be fewer divorces, too," she insisted.

"I believe that," he had to admit.

"Now, if two persons, knowing the undesirable traits of each other," she continued, are foolish enough to risk marriage, they ought to be honest enough to abide by their decision. They would, too, if divorce was not so easy. Marriage, like other critical events in life, can not be undone. One must abide the consequences. Whatever one does in all fields of activity is unchangably the material out of which his life must be made. If a person dissipates his inheritance, poverty can not be evaded. If a person dissipates his health, he will suffer physically afterwards. If a person does dishonest things, he will reap the rewards of dishonesty. And so, if a person makes an unfortunate marriage, there is no escape from the consequences. One ought to be man enough to accept the situation. A real man would. Do you realize, Mr. Harker, that divorce is not a satisfactory solution? That, in fact, it is no solution at all? There is less happiness in divorce for all concerned, than in no divorce at all."

"I admit there is some truth in what you say," he replied, thoughtfully.

"And Christ knew the heart of humanity," she continued, "when He taught concerning divorce. And, I contend that in this, as in every word He uttered, He was *practical* to the very limit."

"But His Golden Rule is impracticable," Harker insisted, turning to another field of criticism.

"And why impracticable?" she questioned, inexorably.

"Impracticable because it is out of harmony with the social conscience and practices of the day," he insisted. "Why, Wanda, business would go to smash, if every one practiced it."

"Instead of the Golden Rule being impracticable in business," she continued, "it is business that is impracticable. Possibly the greatest sore in the business tissue is the relation between capital and labor. Capital is not willing to apply the Golden Rule in its attitude towards labor, and labor is far from applying the Golden Rule towards capital. If they did, the unpleasant friction would stop. It is not the Golden Rule that is impracticable; it is the impracticable attitude of the two parties themselves. Do you observe that the situation has never been helped by any theory advanced by man for relieving it?"

"I am aware of that," he admitted.

"And there is but one solution," she continued. "Christ gives us this solution; and it is that same Golden Rule that you are criticizing as impracticable. If capital and labor alike would submit to that rule, the trouble would disappear and there would be harmony. If the capitalist would put himself in the laborer's place, and treat him as he would be treated,—if the laborer would put himself in the capitalist's place, cease his dishonest sabotage, and render a service like he would render to himself, the matter would be adjusted."

"But that is what I insist," Harker rejoined. "The Golden Rule is impracticable. It can not be adjusted to the condition. It does not work. If the capitalist would be willing to practice it toward the laborer in his present attitude, the capitalist would invite his own destruction. If the laborer should be willing to practice it, the capitalist would crush him. I insist it is impracticable."

"Not impracticable, Mr. Harker. You can not label a thing impracticable until it is tried; but every partial attempt to that end has succeeded. Everything else has been tried; and everything else has proved impracticable—arbitration, profit-sharing, legal supervision and control, courts, injunctions, socialism, communism, tariffs, co-operation, and a hundred other devices have gone into the discard after a trial. I insist that the only one that is practicable and that will work, is the one that has not been tried. It is the one which Christ offers as a solution, and that is this same Golden Rule of the Master."

"But the Golden Rule is applicable only to an ideal condition and humanity is not evolved into that condition; and so I insist it is impracticable," he said, emphatically.

"And I insist that you can not term a thing impracticable that has never been tried," she retorted, just as emphatically. "Your vaunted

social consciousness has been traveling that path all through the history of humanity. It has been making the depraved and deteriorated attributes and sentiments of the mob the arbiter of right and wrong; while all the time, the Truth of God and His omnipotent Right have been at hand and ready to solve the problem in the only way it can be solved. You social-conscience fellows are responsible for all the evils in Society. God's unchangeable Truth is the only panacea. And Christ in all His teachings interpreted God's truth to the needs of the human race."

"Evidently, we are not getting anywhere in this discussion," he said, laughingly. "Somehow, I am unable to convince you; and I am sure you are not convincing me."

"Experience alone will ever convince you, Mr. Harker," she replied, soberly and with a voice of prophecy. "Go on in your course and preach your pernicious doctrines and you will see by unhappy experience what it will do for yourself, your church, and your flock."

"I think I shall preach a sermon on divorce next Sunday," he said, in a teasing tone. And a set to his jaw, evidenced to Wanda that it was not altogether an empty threat. And so it proved.

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M.,D.D., Springfield, Ohio

Reviews of Recent Books

The Nature of the Physical World. By A. S. Eddington, M.A.,LL.D.,D.Sc.,F.R.S. The Macmillan Company, 60 Fifth Avenue, New York. $3.75.

The author of this learned work is Plumian Professor of Astronomy in the University of Cambridge, England. It is not the easiest kind of reading, for a good deal of it is technically scientific. Yet the style is smooth and comparatively terse, and as simple as the nature of the subject-matter would permit. While there are some points about which we might be inclined to be critical, and therefore we would not want to endorse every statement in the book, yet we regard it as a treatise of great and timely importance. It is gratifying, in these days of materialism and mechanism, to see such a book coming from the press and receiving so much favorable comment. The only people it will not please are the out-and-out materialists and atheists. What are some of the chief values of this notable publication?

First, it is informing. In many ways it brings one's knowledge of the latest results of scientific investigation up to date. All intelligent persons, whether specialists in science or not, desire such knowledge, and want it from an authoritative source.

Second, the author admits with entire frankness and sincerity the limitations of physical science. He shows plainly that the physicist and chemist can no more explain ultimately the essence of matter than the psychologist can explain the essence of mind or the theologian the essence of God. As Thomas Huxley once said, the mysteries of religion should not be rejected on *a priori* ground, because they are no more inexplicable than are the mysteries of the natural realm. This fact is made very clear in Dr. Eddington's masterly book.

Again, this treatise has signal worth in showing that the physicist cannot remain a mere physicist—that is, if he continues to think beyond his nose. The legitimate inductions that he will be compelled to draw from a survey of all the physical facts will inevitably lead his thought up into the metaphysical realm—that is, into the realm of the supernatural. In spite of himself, he must admit that there is an immense plus sign back of all physical phenomena—a something more and other being needed to account adequately for the universe and its varied phenomena.

While Dr. Eddington frankly admits that the so-called "quantum theory" of matter (which he holds) does not in itself reveal God, yet his investigations lead him to speak impressively of "the most personal relationship of all—that of the human soul with the divine spirit."

We do not pretend to say that Dr. Eddington advocates definitely the system of Christian theism. That would be going too far for a physical scientist. Besides, it can be known

only through a special divine revelation, such as is recorded in the Holy Scriptures. But the author has done valiant and much-needed service to the cause of theism by showing up the inadequacy of the materialistic and mechanistic world-view, so much in vogue at present among scientists and philosophers. With such books coming from the press, the spiritual sky seems to be growing clearer, and hope looks into the future with a brighter vision.

Luther as an Educator. By Gustav M. Bruce, Ph.D.,D.D. Augsburg Publishing Company, Minneapolis, Minn. $2.00.

Our review of this book has been very much delayed. The fact is, we wrote a review of it months ago, shortly after it was published, but in some way our "copy" must have gotten lost. We have been expecting the review of it to appear every month. It is an excellent volume, and we add our signature to all the good things said about it by Dr. H. G. Stub, President Emeritus of the Norwegian Lutheran Church, who has written an introduction to it. Luther wrote a great deal on matters of education. Much of it anticipates the pedagogical methods and purposes in vogue among educators today. Dr. Bruce follows Luther's educational career throughout his life, and shows the historical setting in which his marvellous work was accomplished. In several illuminating chapters he discusses Luther's various pedagogical works. His chapter on Luther's theology is one of the best in the book, showing that the Reformer's doctrinal views and experiences had much influence on his ideas of education. He advocated popular education, and believed, as we do in this country today, that the State ought to see to it that every child has an opportunity to secure an education, irrespective of his financial condition. He also believed in compulsory education. If our most up-to-date educators today would study this volume, showing Luther's advanced ideas regarding the methods and contents of instruction, they would find many valuable suggestions. One thing characterized Luther that is extremely crucial today—he did not believe that mere secular education was sufficient to conserve the welfare of the people. The best thing that can be said about Dr. Bruce's book is that everybody ought to get it and read it for its timely importance.

The Will to be Free. By Howard V. Knox, M.A. Constable and Company, Ltd., London, W. C. 2, England. 10s. 6d. net.

We wish that time permitted us to make an extended analysis of this profound, valuable and timely book. If you want to do some tall thinking, get it and read it. It contains a keen critique of the deterministic theory of the will and "a vindication of real alternatives in human purpose." That means that the author is a voluntarist, and so upholds the doctrine of the freedom of the will within its properly circumscribed limits. He not only appeals to experience, but gets after the so-called "logic" of the determinists; for you must know that they make the claim that the "logic of necessity" is all on the side of their philosophy, namely, that man has no freedom, but is driven by necessity in all his thoughts and acts. In brief sections and a kind of staccato style the author points out the joints in the logical armor of his opponents, and does it to a finish. Empirically speaking, he shows that the determinists go against all human experience; for the *consensus gentium,* based on common sense and experience, certainly is that men are conscious of choosing among alternatives and of executing their choices—unless hindered by some impossible circumstance. Becoming more practical, he shows that determinism destroys morality, and would do harm to civilization if it were to be accepted generally by the people. His chapter, entitled "The Logic of Voluntarism versus the Logic of Determinism," is a masterpiece and, in our opinion, ought to put the quietus on all theories that deny the freedom of the will. Descending somewhat from the lofty plane to which Mr. Knox lifts our thought, we would like to know whether the advocates of determinism really believe that they are mere robots or jumping jacks. Even though this book is profound and somewhat difficult to master, it is worth reading for both the mental discipline it affords and for the vital truth it upholds in this era of mechanistic psychology and philosophy.

The Certainty of God. By James Gordon Gilkey, M.A.,D.D. The Macmillan Company, New York. $1.75.

Our attention was called to this book by a laudatory review of it in an orthodox paper published by one of the most orthodox denominations of our country. For that reason we bought the book, thinking it might be helpful to both the reviewer and his readers. What was our surprise to find it thoroughly modernistic! Thus it is that the liberalists will insidiously and cryptically sow the seeds of modernism in our evangelical churches wherever they can. On the jacket of the book and in the author's preface the fact that it is a liberalistic book strikes one right in the face. The first sentence of the "Foreword" is as follows: "This

is a third and last volume in a series which interprets liberal Christianity to the thoughtful people of our time." Then the author adds that his first book "outlined the convictions now held by the liberal group within the church." Such a book ought to be treated with discrimination, and should not be given unmodified praise, especially by reviewers who write for our evangelical church papers. Dr. Gilkey will not accept the Bible as authority (pp. 16-21). Even the New Testament is untrustworthy, so that Jesus shared the erroneous views of His contemporaries (p. 20). He accepts no authority. He makes no appeal to the Bible even to help his readers to realize that there is a God and that He is loving and just. His whole appeal is to science and reason. He quotes many authors, but has little use for Biblical citations. In some respects his arguments for the divine existence are quite cogent, even though in some places he seems to us to make the opposite arguments overstrong. Perhaps he may convince some people of the reality of God, but he certainly does not attain to the full Christian conception of a living, self-sacrificing God who loved us and gave Himself for our redemption. And unless Dr. Gilkey accepts the Bible as divinely revealed and inspired, he never will reach that high and holy conception of the Deity. By the way, several years ago Wilfrid J. Moulton, of England, published a book by the same title, *The Certainty of God*, issued in this country by George H. Doran Company (now Doubleday, Doran and Company). It is a vital book, and sets forth cogent arguments for the existence and redeeming character of God as revealed in the Bible and in Jesus Christ. One might disapprove of an expression here and there, but on the whole it is a strong and worth-while book, and is much more Biblical and Christian than Dr. Gilkey's book.

* * *

Additional Book Notes

A couple of articles entitled "The Danger of Modernism to our Church," appeared in the *Lutheran Church Herald* for December 25, 1928, and January 8, 1929, written by Professor M. J. Stolee, D. D., of the Luther Theological Seminary, St. Paul, Minn. This paper is published by the Augsburg Publishing House, 425-429 Fourth St., S., Minneapolis, Minn. If you wish to read the above-named numbers of the paper, send ten cents to the publishers. The articles are so valuable and informing that we have suggested to the author and publishers that it would be worth while to issue them in pamphlet form. We are just informed our suggestion was accepted and the articles may now be had in pamphlet form for 10 cents. Address the publishers.

From *The Presbyterian*, Philadelphia, the well-known evangelical paper, we learn that Professor Cleland B. McAfee, D. D., of the Presbyterian Theological Seminary, Chicago, formerly known as McCormick Seminary, has commended Dr. James H. Snowden's book, *Old Faith and New Knowledge*, which was reviewed and criticized in this magazine for January. From the same source we are informed that Dr. W. O. Thompson, Dr. James E. Clarke, and other liberalists of the Presbyterian Church have joined in the chorus of praise of the same book. There are some amazing things taking place in this old world; among them the fact that leading Presbyterians actually commend a book that is both unevangelical and un-Presbyterian. Are they bent on destroying their own household of faith?

Some time ago Dr. W. O. Thompson declared in a public address that he accepted the Westminster Confession, and that, if he did not, he would get out of the Presbyterian Church. Did he not read what Dr. Snowden says about that confession before he gave the latter's book his endorsement? To our mind, the liberalists are inconsistent in both their thinking and their conduct.

The Bible Testimony Fellowship of England deserves our strongest commendation. It was organized to support the "full inspiration of the Bible," and has been doing a great work. On December 4, 1928, a large mass meeting was held under its auspices in Albert Hall, London, at which Dr. F. B. Meyer, so well known in this country for his evangelical spirit, presided and delivered an address. Rev. E. A. Carter, editor of *The Bible Witness*, is the president of the Fellowship. Addresses were also delivered at this meeting by Bishop J. Taylor Smith and Rev. Samuel Chadwick. These addresses have been published in a neat paper-bound book by Marshall, Morgan & Scott, Ltd., London and Edinburgh. The price is only 6d.

A booklet that is worth reading more than once is Edwin I. Niles' *Herbert Spencer's Bad Metaphysics*. It does not merely skim the surface, but goes into the deep questions of philosophy. The thinker will be delighted to note how, point by point, Mr. Niles pulverizes the speculations of the arch agnostic of the preceding generation. Mr. Niles, in closing his review, says of Spencer's metaphysical ideas:

"It seems safe to say that, to whatever extent he is to be commended for having done much thinking, he nevertheless has not won the laurels of a deep thinker." Price of the booklet 10 cents. Address the Author, Rochester, New Hampshire.

It has been a pleasure to receive and read the January number of *The Evangelical Student,* which is the organ for that useful association, the League of Evangelical Students, which has on its roll at least twenty-three institutions of learning, including colleges, universities and theological seminaries. This number of the magazine gives an account of the notable meeting in Chicago last December. Besides editorials and news-items, it contains contributions by Drs. Leander S. Keyser, J. Gresham Machen, J. Oliver Buswell, and Albertus Pieters. The price of the magazine is $1.00. Address: "The Evangelical Student," 25 Edwards Place, Princeton, N. J.

A careful consideration of some recent much-lauded books, like Eddington's *The Nature of the Physical World* (reviewed above) and Dorsey's *Hows and Whys of Human Behavior,* convinces us more than ever that human science and philosophy can never discover the exalted doctrines of Christianity as based upon the teaching of the Bible. What can human reason and science tell us about God as our loving Father, about the pardon of sin, about cleansing the heart of its defilement, about God's sacrificial love in sending His Son into the world to redeem mankind, about the eternal life that awaits us after the death of the body? Here it fails utterly. And yet these are the very problems that ought to have a satisfactory solution. They are the major problems of life. In comparison with them, the age of the universe, the exact method of its development, the resemblance between man's body and the bodies of animals, etc., are mere trifles. Who is lifted to a higher plane of life and joy by the mere study of material things? It is true, such studies have some value, and are not to be scorned, but they surely are not of paramount importance.

In Reinhold Niebuhr's book, *Does Civilization Need Religion?* we read the following sentence (p. 29): "The conflict between orthodoxy and liberalism, between fundamentalism and modernism, is essentially a conflict between city and countryside." He says the same thing on the next page, only he uses the word "agrarian" instead of "country." What an astute(?) knowledge such a statement displays! Call the roll of the leaders of Fundamentalism, and you will not find one of them who lives in the country. Some of them who are connected with colleges—and good, up-to-date colleges, too—may live in small towns; but all the rest of them live in good-sized cities, and many of them in the largest cities of the land. All the conventions of the Fundamentalist Association have thus far been held in large cities, the last one in Chicago. The Moody Bible Institute and the Northern Batpist Theological Seminary, both of them outstandingly conservative, are located in that great city, the first-named in the very heart of it. Of course, it is to no man's discredit to live in the country, for many country people are very intelligent; but to charge the Fundamentalists with being generally rural people is meant to stigmatize them as ignorant and displays a lack of information for which there is no excuse.

It would not, however, be entirely fair to dismiss Dr. Niebuhr's book with mere criticism of a couple of incidental remarks. When he argues for the need of religion in order to preserve civilization on a worth-while plane, he becomes profound and displays wide knowledge and observation. There may be a good deal in the book to which the evangelical believer cannot assent, but with its major proposition, namely, that civilization needs religion, there cannot be only the heartiest agreement on the part of all right-minded people.

The book reviewer of that staunch journal, the *Southern Churchman,* passes some trenchant and richly deserved strictures on the new commentary on the Bible (including the Apocrypha), edited by Bishop Gore. He says that "the common man will stand aghast" at the way these authors bandy about the so-called "P, J, D and E documents," inserting, deleting and transferring just to suit their theories. Well, we supposed that the documentary theory had received its deathblow at the hands of evangelical scholars a good many years ago; but as Modernists—those great "Modern scholars"—never read anything not on their own side of the question, they do not seem to be aware as yet of its demise.

The above-cited reviewer says that the discriminating reader of the said commentary will "question how all this wisdom came into being. But if he will read patiently, he will be comforted by the assurance that the decisions herein are not final, for the admission is made that 'the mistakes of one school are corrected by another. Truth will win in the long run.' So there we are," the reviewer adds wittily,

'and we do not know where we are." We would add that, if we do not have the truth about the Bible now, after all these thousands of years, it will surely be "a long run" before we get it. We fear it is a run that runs on forever but runs nowhere.

Dr. A. McCaig, writing in the *Bible League Quarterly*, of England, passes some acute criticisms on the same new commentary. He shows up its inconsistencies in treating the E and P documents of the book of Genesis. We wonder, anyway, what the idea is of repeating the same old statements about E and P, editorial insertions, contradictions, duplicate narratives, folklore, and tribal personifications. What is to be gained by such wooden analyses? Do the authors think that they are going to make the Bible more precious and practical by such hypercritical methods? How is it going to help anybody to live better or to trust God more to be told that the Biblical narratives of Abraham, Isaac and Jacob are only folklore and that much of the Bible is the result of a patchwork process, such as has never been known in the production of literature anywhere on the face of the earth?

An American weekly paper, once known for its earnest evangelical spirit, some time ago advertised Bruce Barton's book, *The Man Nobody Knows*, as a prize for subscriptions. We wonder whether the editors and publishers of that journal know the character of Bruce Barton's works. In a recent article in *Good Housekeeping* he says of Adam and Eve before they sinned: "They were not bad, but it is equally certain that they were not good. They were simply beautiful and dumb." He also says that they were "decidedly uninteresting." It was only after they fell into sin "that they began to be worth while." In relating the story of Cain and Abel, Mr. Barton sides in with Cain, and hints that the Biblical record is partial. He represents God as "pleased only with bloody sacrifices." Should Christian journals present such misrepresentations of the Bible to their readers. What right has Mr. Barton, anyway, to warp, twist and travesty the teaching of the Bible? For example, the Bible teaches in so many words, primer plain, that, if Cain had done well, he would have been accepted, but that sin lying at the door caused him to do ill. No; Mr. Bruce Barton glosses and misrepresents the Bible; he does not present its real teaching.

To say that Adam and Eve before their fall into sin were "decidedly uninterestinfi" is little short of sacrilege. God had created them in His own image. He certainly proved that He was interested in them. Besides, must people do wrong in order to be "interesting" in Bruce Barton's eyes? Then think of calling them "dumb." God spoke to them, and they enjoyed communion with Him. Adam named the animals. After the fashioning of Eve, Adam made some very profound remarks that Christ Himself afterwards thought were worth quoting (Gen. 2:24; Matt. 19:5). Adam and Eve dumb, forsooth!

We have received from our friend, Amos H. Gottschall, 2044 Market Street, Harrisburg Pa., two pamphlets which he has recently published. They bear the following titles: *Modernism Under the Seachlight and The Book "The Man Nobody Knows," Under the Dissecting Knife*. They certainly are keen analyses. In the first booklet the author exposes the many shortcomings and departures of Modernism by arguments of his own and by numerous quotations from other authors of repute. As for Bruce Barton's book, Mr. Gottschall certainly uses his dissecting knife with skill and accuracy on that undeservedly popular book. We wish all our readers could get these two booklets.

A pamphlet bearing the title, *Man or Ape?* comes along, and proves to be one of importance. It is written by Rev. H. C. Hengell, Ph. D., Rector of St. Paul's Chapel at the University of Wisconsin. It is published by The Paulist Press, 401 West 59th Street, New York —which is a Catholic publishing house. However, no Catholicism is propagated in the booklet. The author presents a very strong argument against the ape theory of the origin of man. Indeed, he shows clearly how far the theory of evolution is from being proved scientifically. We are wondering how Dr. Hengell gets along with the students and professors of the University of Wisconsin who attend upon his ministry. We are glad he has the courage to call his soul his own even under the shadow of a great state institution. The price of the pamphlet is 10 cents.

Quite a number of writers have taken up the gauntlet against evolution, and are dealing with it in a competent way. Among such attempts is a pamphlet by C. D. H., who tells us about *The Irrationalism of Evolution*. While it is written by an English author, it may be bought for 25 cents of Loizeaux Brothers, 1 East 13th Street, New York. It is explained as "A Dialogue for the Times," and therefore its material is put in dialogue form. The booklet has just come from the press, for it deals with Sir Arthur Keith and some of his recent

statements. Besides pointing out the unscientific character of evolution, it presents cogently the foundations for belief in the Biblical record of creation. You surely can spare 25 cents for so valuable a discussion of a vital subject.

Look at the *Bible Champion* for January (pp. 47-50), where you will find an article entitled "A List of Evangelical Textbooks." That article, with some revisions and additions, has been reprinted in pamphlet form, and the conductor of this department will be glad to send it for five cents in coin or stamps to any person applying for it. His address is 1126 N. Fountain Ave., Springfield Ave., Ohio.

Here is something important. Please read on. The Conservative Association of Wooster College Alumni, Students and Friends have issued another tract protesting against the sad things that are being done at Wooster College, Wooster, Ohio. It bears the title, "Modernism, Unitarianism, Apostasy in Wooster College." In spite of previous protests within the last three years, the administration at Wooster pays no attention, but goes on its blind, headlong, liberalistic way. All this is perfectly evident from a number of facts. Dr. J. M. Vance is retained as the professor of Bible, and he does not change his ways. Among the speakers on various occasions the following have appeared before the college by special invitation of the authorities: Dr. Sherwood Eddy, Dr. George A. Buttrick, Dr. Henry S. Coffin, Bishop McConnell, and Dr. Stanton Coit, of London. The authors of the pamphlet say that the last-named gentleman "ridiculed the Deity of Jesus, the Virgin Birth, the Atonement and the Bodily Resurrection" in his talks at Wooster College, which was founded by good, true and stalwart Presbyterians. Yet he was "entertained at a faculty luncheon given in his honor." This tract exposing conditions at the said college may be had for the asking. Order it of W. Carl Richards, Attorney, Cumberland, Maryland.

A correspondent quibbles over a statement made by us in the January number of the CHAMPION (p. 45, second column), where we say: "True, but has any one ever known such a cell to come into existence without the conjunction of two matured human beings belonging to opposite sexes?"

We see no ground whatever for the critic's objection. Remember we said specifically "two matured *human* beings." Our statement was in refutation of the cited statement of the preceding sentence in which only human beings were mentioned. Of course, we were not speaking of certain lower forms of life in which parthenogenesis, and asexual reproduction or hermaphrodite generation frequently takes place. Parthenogenesis, as almost every one knows, is sometimes artifically produced in some animals by means of chemical reagents. Even the creatures, however, which are brought forth by parthenogenesis are the offspring of forbears which were originally sexually produced. So says our New International Dictionary.

If there was any fault in our statement it is that we failed to except our Lord Jesus Christ, "who was conceived by the Holy Ghost, born of the Virgin Mary." But of course we named only purely *human* beings. Christ was divine as well as human.

In the February number of the CHAMPION we gave a deservedly favorable review of Dr. D. L. Pierson's book, *Why We Believe It.* Our friend, Rev. T. C. Horton, writes that the author is the son of Dr. Arthur T. Pierson, who was for many years one of the leading preachers and teachers of America. Mr. Horton was associated with the elder Dr. Pierson as pastor of Bethany Church, Philadelphia, for four years. As a copy of D. L. Pierson's book, *Why We Believe It,* was sent to Mr. Horton, he sends us an appreciation of it that we are glad to publish and endorse:

"The title is unique. The twenty chapters are definite descriptions of the fundamental lessons needed by every Christian, and are clear, concise and consistent. This book in the hands of a competent teacher would be of great value in handling young peoples' classes. It would be also of great value to fathers and mothers, enabling them to cover the ground so much needed by every Christian. The Scripture quotations for each chapter carry the theme and simplify the proof. No home should be without this book, and all it needs is an extensive advertisement."

We have been asked to review a sermon preached by Rev. Dr. G. Charles Gardner some months ago at the Memorial Church, Stanford University, in the presence of President-elect Herbert Hoover. A manuscript copy of the sermon lies before us and has been read. Our impression of it is that it is modernistic in tone and spirit, and that the things that are true in it are very commonplace both in thought and expression. Of course, he admits that this is "an age of doubt." But he holds that the corrective is knowledge. But knowledge will not solve the problem of one's relation to God and salvation. Sound conversion through faith in Jesus Christ alone will do that.

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FOR SALE—Family Library, vol. 14—on Infidelity, 40c; Miscellaneous pamphlets gathered by a minister and bound in one vol., about 600 pp, paper cover, 60c; Milton's Poems, 563 pp, 50c; Credo, 35c; The Miracles of Jesus, illustrated, 8 vol., gold edge, cost $3.50, for $1.50; Pronouncing Bible, sheep binding, 8 vol., cost $4.00, for $1.50; Curiosities of the Bible—Persons, Places and Things—cost $2.00, for $1.00; Robinson Cruso, 8 vo., cost $3.00, for $1.25; Hamilton's Mexican Handbook, 294 pp, cloth, 35c; Unity and Trinity of Human Races, *Balwin,* 471 pp, cloth, 50c; The True Prince of the Tribe of Judah, cost $1.75, for 60c; The Eclipse of Faith, cost $1.50, for 50c. Address A.F., Bible Champion, Reading, Pa.

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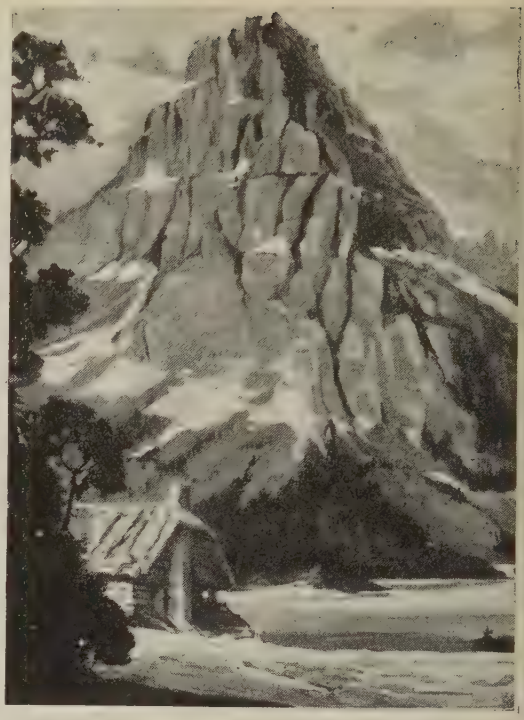

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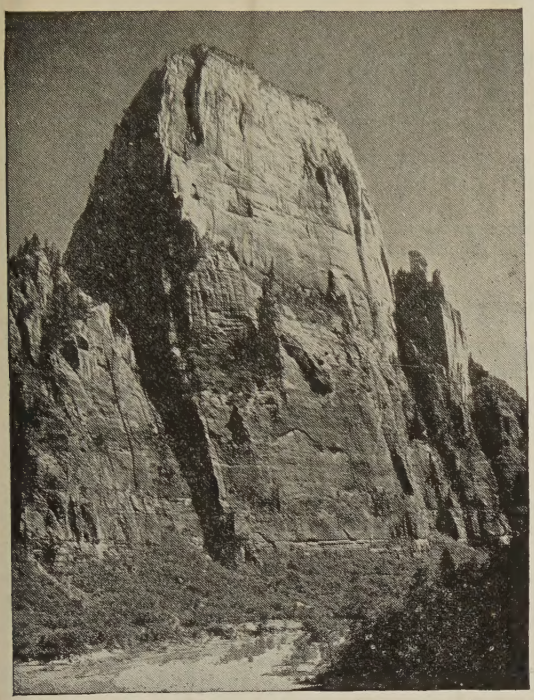

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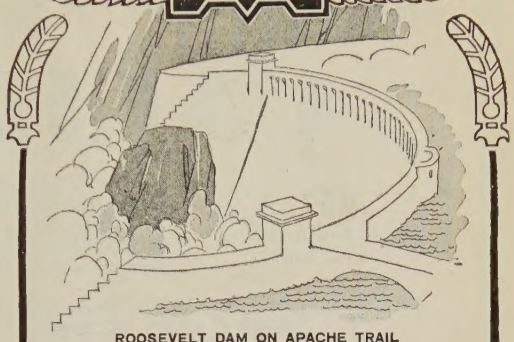

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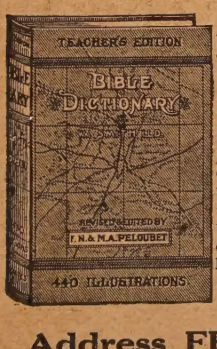

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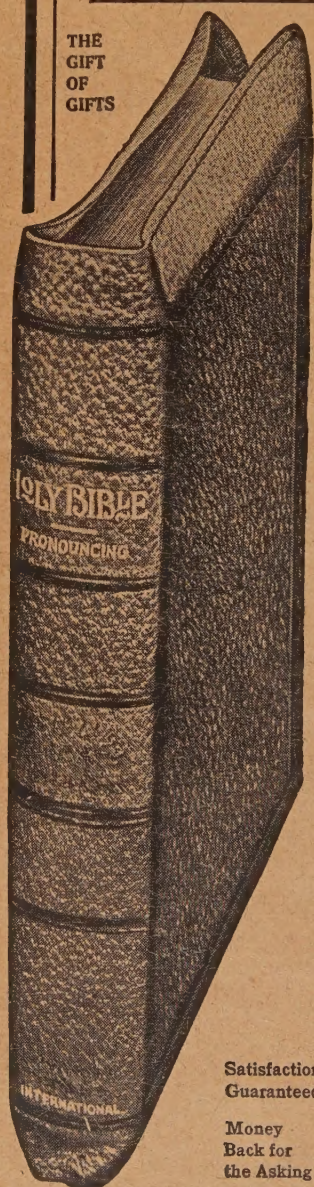

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